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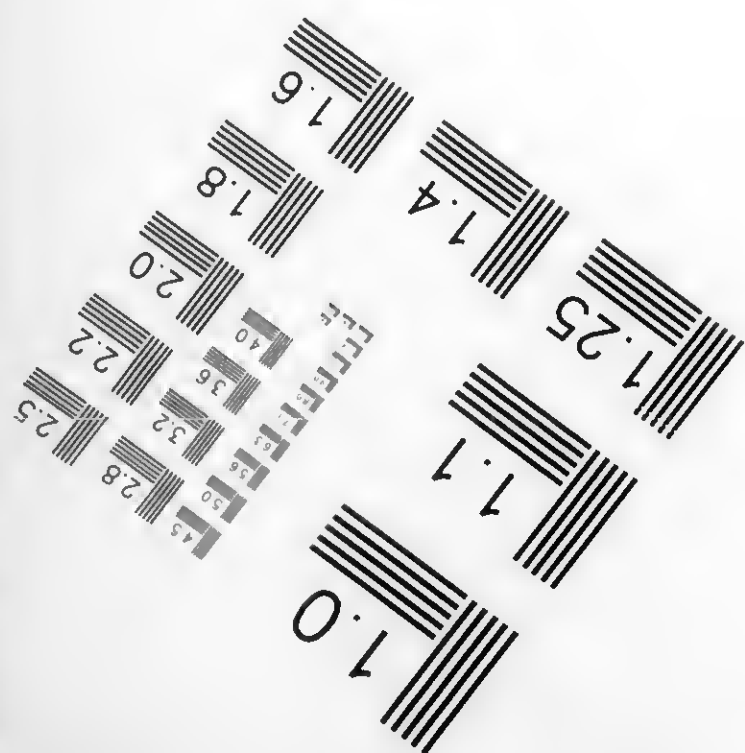
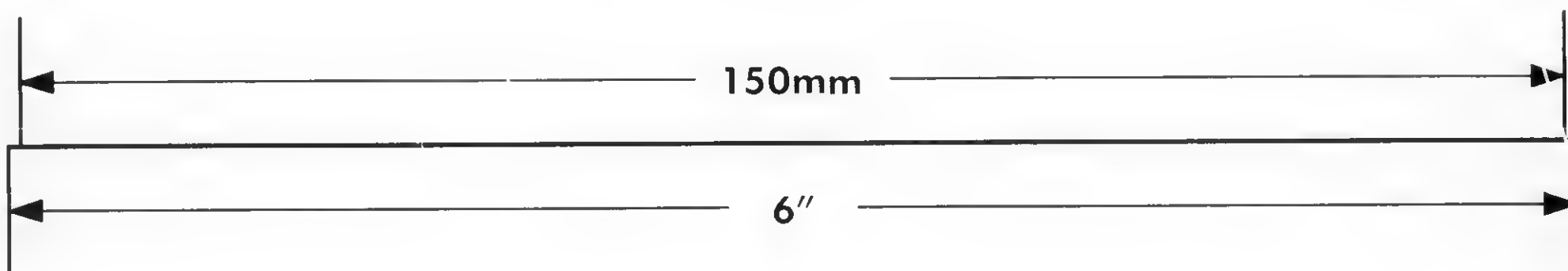
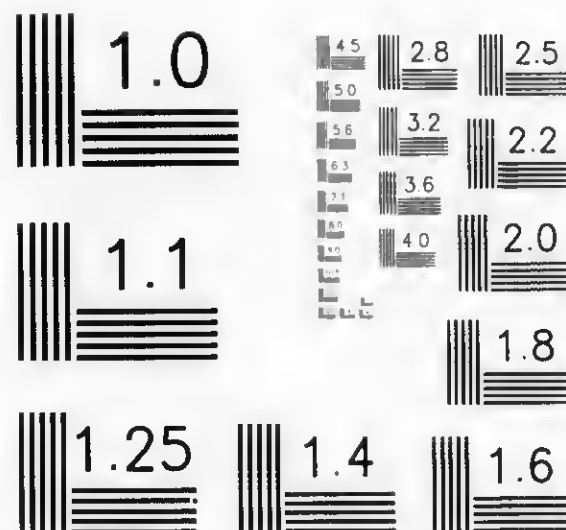
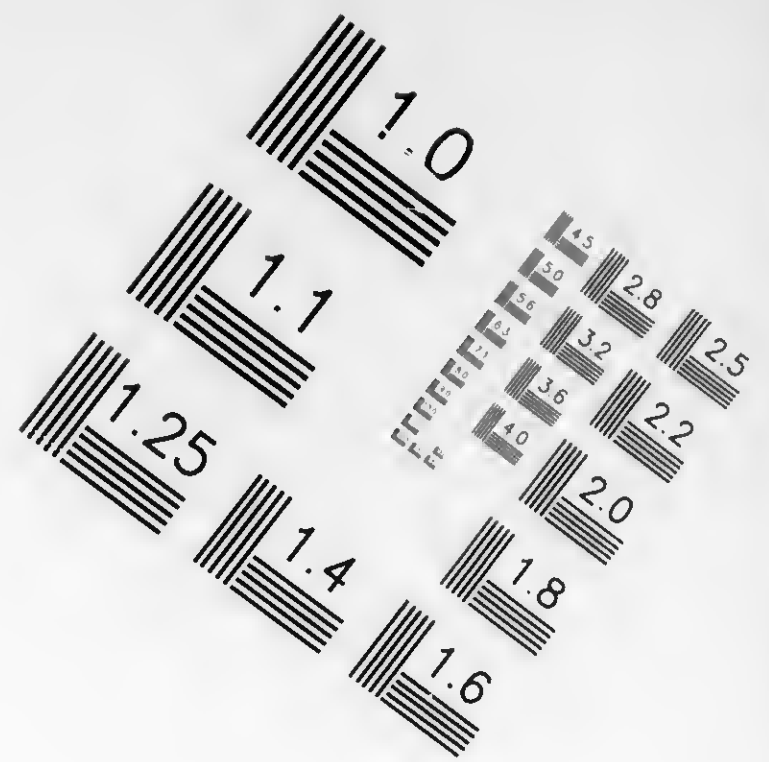
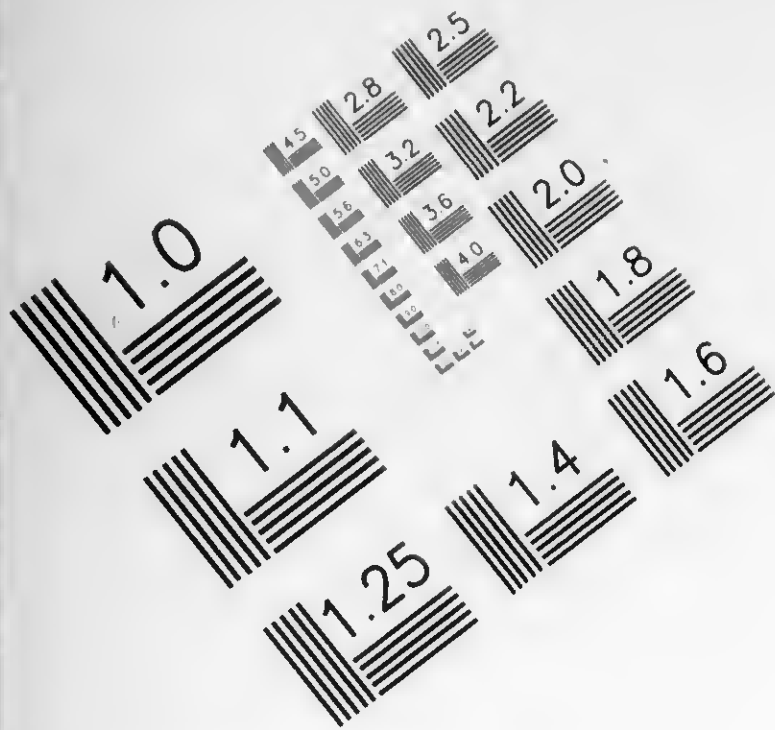
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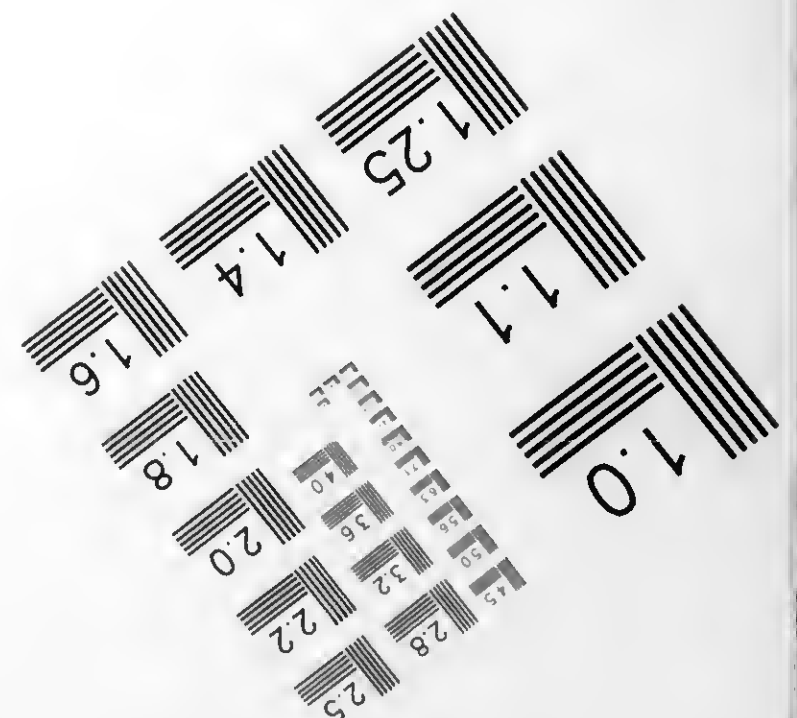
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**Guide to the Papers of Rabbi Robert
L. Lehman (1927-2003)
1928-2013**

AR 25598

**Processed by Dianne Ritchey and Jerry
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Descriptive Summary

Creator:	Lehman, Robert L.
Title:	Rabbi Robert L. Lehman Collection
Dates:	1928-2013
Dates:	bulk 1950-2002

Abstract:	The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role leading his congregations. The collection includes copious sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.
Languages:	The collection is in English, German, and Hebrew.
Quantity:	9.75 linear feet
Identification:	AR 25598
Repository:	Leo Baeck Institute

Biographical Note

On May 3, 1927, Horst Lazard Lehmann was born to Michael Lehmann and Toni Lehmann of Heilbronn, Germany. The Lehmann family were observant Jews, with a liberal Orthodox background. From April to May 1933 Horst Lehmann attended the Volksschule in Heilbronn until his father, director of the Dresdener Bank in Heilbronn, was transferred to his hometown of Schweinfurt, Germany on May 1, 1933.

In 1937 Toni Lehmann was asked to tend her ill uncle, Rabbi Max Freudenthal of Nuremberg. As a gesture of gratitude he granted her request and asked his son, who lived in the United States, for an immigration affidavit for the Lehmanns. In March 1938 the Lehmann family came to the United States; during immigration Horst Lehmann's name was changed to Robert L. Lehman. On May 4, 1940 he celebrated his Bar Mitzvah at the Hebrew Tabernacle of Washington Heights, a Reform congregation made up largely of fellow German-Jewish immigrants, that leaned toward traditional or conservative practices.

After graduating from Stuyvesant High School in 1945, Robert Lehman served for two years in the army. Following his army service, he attended Long Island University, graduating with honors in philosophy in 1949. He then studied at Hebrew Union College, and was a student rabbi at congregations in Oklahoma, Florida, West Virginia, and Chicago. On June 1, 1954 Robert L. Lehman was ordained as a rabbi.

His first position was as assistant rabbi at Temple Oheb Shalom in Baltimore, Maryland, where he worked under Rabbi Abraham Shaw. There his responsibilities included giving weekly sermons and overseeing the youth education program. The position was only intended to be temporary and he stayed for a little over two years.

In December 1956 Rabbi Robert L. Lehman was installed as rabbi at the Hebrew Tabernacle of Washington Heights, the congregation he had joined upon coming to the United States. He would spend the rest of his life with this congregation, serving for forty-one years and giving sermons on diverse topics. As rabbi, he led the congregation through the turbulent 1960s and the instability of the 1970s-early 1990s, when Washington Heights became known as one of the more dangerous neighborhoods of New York City, with a high crime rate and a crack cocaine epidemic. By 1972 an estimated ninety percent of the congregation had moved out of the immediate neighborhood of the synagogue due to these problems, but still attended synagogue services. For these reasons, the congregation moved in 1974 from its earlier location at 161st Street north to Fort Washington Avenue and 185th Street. The move allowed Rabbi Robert Lehman to initiate more community programs at the synagogue, such as a yearly film festival, concerts, and the Open Mind Adult Education Program, in addition to the Hebrew school and religious education classes already held for the youth. He also helped to

organize an oral history project that resulted in a book, *Reflections on the Holocaust*, published in 1978, on the fortieth anniversary of Kristallnacht. In 1980, he led the congregation in its "Boat People" project, where the congregation adopted a Vietnamese immigrant family in need.

While rabbi of the Hebrew Tabernacle, Rabbi Robert Lehman married Ilona Tucker, a fellow refugee born in Germany. They had one daughter.

In addition to leading his congregation, Rabbi Robert Lehman continued his education at Yeshiva University and earned a certificate from the Post Graduate Center for Mental Health in pastoral counseling. In 1979 he received an honorary doctorate from Hebrew Union College, and in 1985 earned a Doctor of Ministry degree from New York Theological Seminar. In addition, he was active in professional organizations, including having been a member of the executive committee of the Central Conference of American Rabbis, as well as that organization's National Committee on Ethics and its Committee on Aging. He was also on the executive committee of the World Gathering of Jewish Holocaust Survivors and was President of the American Federation of Jews from Central Europe.

In 1985 Rabbi Robert Lehman returned to Heilbronn, his birthplace, as part of memorial events for former Jewish residents from the city (its Woche der Begegnung). There he gave a sermon in the Kiliankirche, the first rabbi to do so, reflecting on the events of the Holocaust and the city's efforts to address its past. Later, in 1991, he participated in activities for former Jewish residents of Schweinfurt, as part of the city's twelve-hundredth anniversary. The activities included a series of interfaith talks in the St. Johanniskirche, in which he took part, as well as the installation of a memorial plaque in the Jewish cemetery.

Rabbi Robert Lehman retired from his position at the Hebrew Tabernacle in June 1997, becoming Rabbi Emeritus of the congregation. In 2000 he became a rabbi of the liberal Congregation Or Chadash in Vienna, travelling monthly from New York to conduct services and perform other rabbinical duties. From 2001-2002 he served as part-time rabbi for Temple Israel in Lawrence, New York.

Rabbi Robert L. Lehman died in 2003.

Scope and Content Note

The Rabbi Robert L. Lehman Collection focuses on the development of a rabbi and of his role in leading his congregations, especially in leading the Hebrew Tabernacle of Washington Heights, a congregation whose members consisted largely of fellow German-Jewish immigrants. The collection includes numerous sermons, substantial correspondence, articles, newspaper clippings, notes, congregational and conference publications, photographs, diplomas, and a few objects.

The small first series holds some personal documents, primarily several folders of letters friends and congregants as well as a few articles about himself and about his uncle, Rabbi Max Freudenthal. Items from his life prior to becoming a rabbi are also included here.

The heart of the collection is Series II, which holds the professional papers of Rabbi Robert Lehman. It centers on his training as a rabbi, with documentation of his early position as assistant rabbi in Baltimore, his primary role as rabbi in Washington Heights, and work with later congregations following his retirement. The countless sermons in this series provide insight into his personal preaching style and themes over the years and with different congregations, while correspondence and congregational

papers show other aspects of his rabbinical duties and the activities of the congregations he led. Some of the personal correspondence of Series I includes letters of congregants of the Hebrew Tabernacle. One subseries of Series II documents his work with professional associations and as representative of German-Jewish Holocaust survivors.

Documentation of Rabbi Robert Lehman's rabbinical education will be found primarily among the papers of Series II. Such documents include coursework from Hebrew Union College and information on his student rabbi positions. His diplomas, including later doctoral degrees and the certificate of his ordination as a rabbi, will be found in Series III.

Arrangement

The collection is arranged in three series in the following manner:

Series I: Personal, 1928-2002

Series 2: Professional, 1942-2013

Subseries 1: Early Career and Education, 1944-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

Subseries 4: Late Career, 1969-2003

Subseries 5: Conferences and Events, 1974-1996

Series III: Diplomas and Certificates, 1954-1985

Access and Use

Access Restrictions

Open to researchers.

Access Information

Readers may access the collection by visiting the Lillian Goldman Reading Room at the Center for Jewish History. We recommend reserving the collection in advance; please visit the LCJ Online Catalog and click on the "Reserve" button.

Use Restrictions

There may be some restrictions on the use of the collection. For more information, contact:

Leo Baeck Institute, Center for Jewish History, 15 West 16th Street, New York, NY 10011

email: lbaeck@lbi.cjh.org

Access Points

Click on a subject to search that term in the Center's catalog.

Individuals:

Lehman, Robert L.

Organizations:

Hebrew Tabernacle Congregation (New York, N.Y.)

Hebrew Union College-Jewish Institute of Religion

Temple Shalom (Chicago, Ill.)

Union of American Hebrew Congregations

Subjects:

[Fasts and feasts--Judaism](#)
[Jewish preaching](#)
[Jews, German--New York \(State\)--New York.](#)
[Jews--Education](#)
[Jews--Education--United States](#)
[Judaism and social problems--United States.](#)
[Judaism--Study and teaching \(Higher\)--United States.](#)
[Judaism--United States--Liturgy.](#)
[Judaism--United States](#)
[Kristallnacht, 1938--Anniversaries, etc.](#)
[Rabbinical seminaries--United States.](#)
[Rabbis](#)
[Reform Judaism--United States](#)

Places:

[Chicago \(Ill.\)](#)
[Heilbronn \(Germany\)](#)
[Schweinfurt \(Germany\)](#)
[Washington Heights \(New York, N.Y.\)](#)

Document Types:

[Clippings \(information artifacts\)](#)
[Correspondence](#)
[Essays](#)
[Lecture notes](#)
[Lists \(document genres\)](#)
[Notes](#)
[Photographs](#)
[Programs \(documents\)](#)
[Sermons](#)
[Transcripts](#)

Related Material

A number of archival collections in the LBI Archives and books in the LBI Library relate to the German-Jewish community in Washington Heights and the Hebrew Tabernacle of Washington Heights. One of these is the book *Frankfurt on the Hudson*([st 2895](#)); the LBI Archives hold an early manuscript of this work as well ([MS 502](#)). Included in the LBI Archives is the Berta Kuba Collection ([AR 11991](#)), which contains materials on the congregation and some correspondence with Rabbi Robert L. Lehman. The LBI Archives also hold The oral history collection of the Research Foundation for Jewish Immigration, New York ([AR 25385](#)), which contain an oral history by Robert L. Lehman.

Histories of the Hebrew Tabernacle congregation include *A history of the Hebrew Tabernacle Congregation of Washington Heights; a German-Jewish community in New York City*([F 128.9 J5 E4](#)), which includes an introduction by Rabbi Robert L. Lehman.

The LBI Library includes the book, *Reflections on the Holocaust*, which contains histories of members of the Hebrew Tabernacle of Washington Heights ([D 811.5 M27](#)).

Separated Material

Some books and a number of publications without extensive notations were removed to the LBI Library. When removed, photocopies of the title pages and copyright information of the items were retained in the collection in the

folder where they were found.

A sewing kit used in the United States army and tefillin were removed to the LBI Art and Objects Collection.

Preferred Citation

Published citations should take the following form:

Identification of item, date (if known); Rabbi Robert L. Lehman Collection; AR 25598; box number; folder number; Leo Baeck Institute.

Processing Information

During processing of the archival collection, similar materials were grouped together to form series and subseries. Some original order was observed, resulting in the current organization of the sermons, the most prominent documentation in the collection. Some larger folders were further subdivided into multiple folders. Certificates were removed from their frames.

Container List

Series I: Personal, 1928-2002

This series is in German and English.

0.2 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Series I contains personal papers of Rabbi Robert L. Lehman, with much of the series consisting of correspondence. Other documents include articles and newspaper clippings and papers that relate to his graduation from Long Island University in 1949, prior to attending Hebrew Union College for his rabbinical studies.

Notable among the articles are documents in the first folder of the series, including Robert Lehman's Bar Mitzvah speech at the Hebrew Tabernacle of Washington Heights and a 1962 newspaper clipping regarding Catholic liturgy that demonized Jews and his recommendation, sent to the Vatican, to remove references to such demonization during the Second Vatican Council. The final folder of the series holds several essays written during the late 1940s for contests and courses on topics such as world peace and an academic paper on various philosophers' approaches to God; also included is a Sabbath Evening Service written by Rabbi Robert L. Lehman and dedicated to his Hebrew Tabernacle congregation, among other items.

Much of the series consists of personal correspondence, both from friends and family members as well as some from congregants. Such letters often impart greetings and news of their activities, mention academic politics at Hebrew Union College or news of fellow classmates, or are from friends who were also rabbis who tell of news of their positions. A few letters relate to his position at Hebrew Tabernacle. Folder 4, which holds later correspondence, includes a letter from Steven Lowenstein, author of *Frankfurt on the Hudson*, thanking Robert Lehman for his aid with the book; others are from the Leo Baeck Institute or from Long Island

University, when he received its Distinguished Alumnus Award in 1992.

Box	Folder	Title	Date
1	1	Articles about Robert L. Lehman and Bar Mitzvah Speech	1940-1962
1	2	Articles – Max Freudenthal	1928-1937
1	3	Books removed from collection	1923-1953
1	4	Correspondence	1989, 2002
1	5	Correspondence – Congregations and Personal	1956-1981
1	6	Correspondence – Congregations and Personal – Feder, Gary and Max	1963-1970
1	7	Correspondence – F-G	1954-1971
1	8	Correspondence – Jacob, Walter	1955-1969
1	9	Correspondence – Or Chadasch (Vienna)	2001-2002
1	10	Correspondence – S	1954-1970
1	11	Correspondence – W-Z	1961-1972
1	12	Graduation from Long Island University	1948-1949
1	13	Newspaper Clippings	1948
1	14	Taxes	1957-1961
1	15	Writings and Research	1947-1968

Series II: Professional, 1942-2013

This series is in English, German, and Hebrew.

7.8 linear feet.

Arrangement:

Divided into four subseries:

Subseries 1: Early Career and Education, 1944-1957

Subseries 2: Temple Oheb Shalom, Baltimore, 1952-1956, 1962

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

Subseries 4: Late Career, 1969-2003

Subseries 5: Conferences and Events, 1934, 1974-1996

Scope and Content:

Series II documents Rabbi Robert L. Lehman's education and role as rabbi and comprises the bulk of the collection. Documenting his rabbinical studies, early training, and evolution as a rabbi, it includes extensive sermons, much correspondence, and other congregational and organizational papers. The first four subseries are divided by chronological period (Early Career and Education; Temple Oheb Shalom; Hebrew Tabernacle of Washington Heights; Late Career), with the final subseries relating to trips and professional conferences.

Sermons comprise the bulk of Series II, spanning the career of Rabbi Robert Lehman. His first sermons, given as a student in the chapel of Hebrew Union College, will be found in Subseries 1, along with those given as a student rabbi. Subseries 2, his first position as an ordained rabbi, continues with the sermons he gave while a rabbi in Baltimore. The sermons from his pulpit at Hebrew Tabernacle will be found in Subseries 3 and document more than forty years of guiding his congregation with discussions of prayer, Biblical teachings, historical events, personal reflections, lessons taken from books, television and film, and on the

events of their times – local, national, and international. Subseries 4 holds later sermons from his brief time as rabbi at Temple Israel on Long Island and at the newly-formed congregation of Or Chadasch in Vienna, Austria, where his sermons were in German. Also in German was the sermon he gave at the Kilianskirche in Heilbronn, Germany, on a trip there in 1985, located in Subseries 5, along with a shorter talk given at a church in Schweinfurt in 1991.

Correspondence also makes up a large portion of the professional documentation of Series II and will similarly be found in each subseries. Much of it is organizational and administrative; there is correspondence with his congregations when he was a student rabbi, relating to trips and conferences pertaining to details such as travel and logistical information. Correspondence pertaining to his two pulpits largely refers to the running of the congregations and their programs, especially the educational programs. Hebrew Tabernacle correspondence documents many of the congregation's activities, among them the concerts and lectures, the work of committees, congregational membership, and the maintenance of the synagogue and its finances, but also including honors awarded to Rabbi Lehman and events marking the anniversary of Kristallnacht. Related to the correspondence of the congregations of Temple Oheb Shalom and the Hebrew Tabernacle are their congregational papers; the former's consists mainly of papers related to the attendance and teaching in Temple Oheb Shalom's educational program, while Hebrew Tabernacle's congregational papers relate to many of its activities. In addition, research related to projects and documentation related to Hebrew Tabernacle's history will also be found in Subseries 3.

Rabbi Robert Lehman's membership in professional organizations and attendance at professional conferences will be found in Subseries 5. This subseries also contains documentation on memorial trips to Heilbronn and Schweinfurt, Germany in which he took part. Material in this subseries includes correspondence, publications, articles, and other papers related to specific conferences and events. Notable also is the documentation on the World Gathering of Jewish Holocaust Survivors in Israel.

Subseries 1: Early Career and Education, 1944-1957

This subseries is in English and Hebrew.

1.2 linear feet.

Arrangement:

Divided topically as follows:

- A) Hebrew Union College
- B) Student Rabbi Holiday Positions
- C) Temple Shalom (Chicago)
- D) Other Papers

Scope and Content:

This subseries relates to the beginning of Rabbi Robert Lehman's rabbinical career. It includes documentation of his studies at Hebrew Union College, his experiences as a student rabbi during the high holidays, his extended time as a student rabbi at Temple Shalom in Chicago, and other papers.

Documentation of Robert Lehman's studies at Hebrew Union College include organizational papers with the college, including some from late December 1953 and early January 1954 regarding the illness of his father. Other correspondence is with his professor and thesis advisor, Ellis Rivkin, as well as two folders of letters from classmates who were friends. Their

letters primarily provide updates on their activities and news of the congregations they served; Richard Rosenthal relates some descriptions of his activities as a military chaplain at Fort Leonard Wood. Other papers related to Robert Lehman's studies consist of a number of academic papers, notes on lectures and books, and examination questions and responses. Papers from the course "The Rabbi, the Congregation, and the Community" include descriptions of case studies of advisement given and interaction between rabbis and congregants.

Three folders relate to Robert Lehman's experiences as a student rabbi during the holidays at congregations in Oklahoma, Florida, and West Virginia. These folders contain correspondence regarding arranging his arrival and preparation for participating with the congregations. The first two folders also contain Robert Lehman's sermons for Rosh Hashana, Kol Nidre, Yom Kippur, and Yom Kippur Memorial Services. The second folder also includes a sermon for the dedication of the new Temple for the Congregation of Liberal Judaism and notes on an address to its Sisterhood on the place of women in modern 1950s Judaism. The final folder consists solely of correspondence regarding arrangements for holiday services at B'nai Israel Congregation in West Virginia.

Robert Lehman worked from autumn 1952 until spring 1953 as a student rabbi at Temple Sholom in Chicago. Papers regarding this time include correspondence with the congregation's rabbi, papers relating to the teaching of youth, and sermons. Correspondence with this congregation, while including organizational details, also pertains to teaching the youth of the congregation and Robert Lehman's various ideas to increase their interest in Temple activities and make Judaism relevant to them. Related is the folder of learning materials for the children's instruction, the text of plays put on by them for Hanukah and Purim, and instruction packets for parents' workshops, which instructed parents on how to celebrate the holidays at home. Several of the sermons given by Robert Lehman were intended for children, with another comparing Hanukah and Christmas, focusing on how parents could keep children interested in Hanukah during December.

The remaining other papers of Subseries 1 include a number of sermons and articles by other as well as some by Robert Lehman. Two folders in this section of the subseries hold writings by Robert Lehman. The first "Essays and Sermons by Robert L. Lehman" date from the late 1940s and include two short stories for an English class, as well as an essay for a history class on the history of war in the twentieth century and present conditions of the post-war world. "Choose Thou Life" may be an early draft of a sermon. This folder also includes copies of various poems. The folder "Sermons, Prayers, and Talks" includes several sermon drafts from the early 1950s given at Hebrew Union College, some of which were graded, as well as others for Hebrew Tabernacle. Some of these are benedictions for weddings. Sermons and newspaper clippings by others will also be found in this area of the subseries, along with texts of radio broadcasts by the Union of American Hebrew Congregations.

A) Hebrew Union College

Box	Folder Title	Date
1	16 Correspondence	1950-1953
1	17 Correspondence – Rivkin, Ellis	1954-1955
1	18 Correspondence – Rosenthal, Richard (Dick)	1954-1958
1	19 Correspondence – Rosenthal, William (Bill)	1954-1956

1	20	Course Notes and Essays – History 2: 333 BCE to 400 BCE (Summer 1950)	1950
1	21	Course Notes and Essays – Third Term (Fall 1950)	1950
1	22	Course Notes and Essays – Eighth Term (Spring 1953)	1952-1953 March
1	23	Course Notes and Essays – Human Relations 3: The Rabbi, the Congregation and the Community	1950-1953
1	24	Course Notes and Essays – Ninth Term (Fall 1953-1954)	1937, 1953 October-1954
1	25	Course Notes and Essays – History 13 (Spring 1954)	1954 February-April

B) Student Rabbi Holiday Positions

Box	Folder Title	Date
1	26 Congregation Emeth (Ardmore, Oklahoma)	1950 July-October
1	27 Congregation of Liberal Judaism (Orlando, Florida)	1951 July-October
1	28 B'nai Israel Congregation (Parkersburg, West Virginia)	1953 June-1954 May

C) Temple Sholom (Chicago)

Box	Folder Title	Date
1	29 Correspondence	1952-1954
1	30 Plays	1952-1953
1	31 Religious School – Learning Materials and Forms	1953-1955
1	32 Sermons	1952 September-1953 March
1	33 Temple Sholom Bulletins	1952-1955
1	34 Workshops for Parents	1952-1952

D) Other Papers

Box	Folder Title	Date
1	35 Children's and Family Services – General	1944-1956
1	36 Essays and Sermons by Robert L. Lehman	1946-1949
1	37 Multiple Congregations – Shavuot, Confirmation, and Graduation Services	1955-1957
1	38 Sermons, Addresses and Articles by Others	1953-1955
1	39 Sermons, Prayers, and Talks	1949-1954
1	40 Service Programs and Bulletins	1953-1955
1	41 Synagogue Service Bulletins and Untitled Family Service Pamphlets	undated, 1951-1955
Box	Folder Title	Date
2	1 Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1951-1952

2	2	Union of American Hebrew Congregations – Radio Broadcasts – Design for Living	1953-1955
2	3	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1952-1953
2	4	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1954-1955
2	5	Union of American Hebrew Congregations – Radio Broadcasts – Message of Israel	1956-1957

**Subseries 2: Temple Oheb Shalom,
Baltimore, 1952-1956, 1962**

This subseries is in English and German.

0.4 linear feet.

Arrangement:
Alphabetical.

Scope and Content:

Subseries 2 contains papers from Temple Oheb Shalom, where Robert Lehman served as assistant rabbi. It focuses on his communication with the congregation's rabbi, Abraham Shaw, as well as Robert Lehman's work in organizing a youth education program.

Correspondence with Rabbi Abraham Shaw includes letters relating to the consideration of Robert Lehman as assistant rabbi and his election. A 1954 letter mentions Robert Lehman's ordination as a rabbi on June 1, 1954. Other early letters discuss the arrangement of an apartment and his first days with the congregation. Letters from 1956 mention Robert Lehman's consideration by the Hebrew Tabernacle of Washington Heights, who were seeking a new rabbi. A December 1956 letter by Abraham Shaw mentions his having installed Robert Lehman as rabbi at Hebrew Tabernacle. Other letters contain personal greetings and discuss various other subjects.

Notable are several folders of sermons, Robert Lehman's first as an ordained rabbi. Included is his sermon for September 24, 1954, when he was installed as rabbi at Temple Oheb Shalom. This sermon includes some biographical details, since it was his introduction to his new congregation. While all sermons focus on Biblical teachings, they also include varying other subjects, with occasional mentions of current events, such as anti-Semitism, fears of communism, the lack of attendance at non-holiday services, or the Korean War. One folder holds sermons Robert Lehman gave at the Baltimore Hebrew Congregation.

Three folders relate to the congregation's youth programs, in which Robert Lehman participated. These include service programs as well as texts for children's services and Passover songs. Other letters include forms and circular letters, including instructions for boys for their bar mitzvahs or confirmations and guidelines for the home celebration of Hanukah. Related is the folder of materials on the religious school. Such papers include correspondence, especially regarding the arranging of a post-confirmation course, and notes on the children's curriculum, teaching materials, and a photo of the religious school's high school graduates.

Box	Folder Title	Date
2	6 Correspondence – Abraham Shaw	1954-1965

2	7	Correspondence – Jewish Art Exhibition (Baltimore, Maryland)	1954
2	8	Funerals, Weddings, and Talks	1955-1956
2	9	Religious School	1952-1956
2	10	Sermons	1954 September-1954 December, 2004
2	11	Sermons	1955 January-1955 May
2	12	Sermons	1955 June-1955 December
2	13	Sermons	1956 January-1956 May, 1962 November
2	14	Sermons – Baltimore Hebrew Congregation	July 1954-August 1954
2	15	Youth Education	1951-1956
2	16	Youth Education – Passover Seder	1955
2	17	Youth Education – Purim	1954-1956

Subseries 3: Hebrew Tabernacle of Washington Heights, 1942-2013

This subseries is in [German] and [English].

5.6 linear feet.

Arrangement:

Divided as follows:

- A) Correspondence
 - a) Alphabetical Files of Congregational Correspondence
 - b) Topical
- B) Sermons
 - a) Chronological
 - b) Topical
- C) Other Congregational Papers
- D) Projects, Articles, and Research

Scope and Content:

This subseries holds the papers of Rabbi Robert Lehman while he was rabbi at Hebrew Tabernacle of Washington Heights. It has been divided into four areas: correspondence; sermons; other congregational papers; and projects, articles, and research.

The correspondence of Robert Lehman as Rabbi of Hebrew Tabernacle of Washington Heights covers numerous topics. The majority focus on routine matters relating to the congregation and synagogue.

Four folders of correspondence were previously arranged alphabetically. Nearly all of this correspondence consists of copies of the correspondence of Max Hamburg, the congregation's president during the 1970s. These letters focus on organizational matters, such as maintenance, preparation for holidays, invitations to new community members, fund-raising, events, and other such topics. Notable is a May 1978 request for police protection for worshippers departing the synagogue, evidence that reflects the changing neighborhood of Washington Heights.

The majority of correspondence was arranged topically during the

processing of the archival collection. These letters also often feature routine subjects, including circular letters and forms. Among the earliest committee correspondence are letters of Robert Lehman to and from the rabbinical placement committee as he searched for a new position when his time at Temple Oheb Sholom was coming to an end. Among these letters is his curriculum vitae. The second folder of committee correspondence includes a 1973 announcement of a meeting regarding the congregation's search for a new synagogue, which also mentions the condition of the neighborhood surrounding the congregation's previous location on 161st Street. Another folder documents the merge of the congregation of Temple Covenant with that of Hebrew Tabernacle. The folder pertaining to the fiftieth anniversary of Kristallnacht in 1988 includes information on the dedication of the Hebrew Tabernacle's stained-glass windows, as well as letters from other congregations regarding the event, the anniversary's sermon, and service program.

The folder of general correspondence from 1990-1994 contains several letters and related documents that pertain to events in the history of the congregation and to Rabbi Robert Lehman's career there. The folder includes an article by a member of the choir on his first meeting with Cantor Henry Ehrenberg and an overview of his experiences with the choir. The folder also has correspondence and a related documentation of a Kristallnacht memorial in 1993, letters regarding the celebration of Rabbi Lehman's fortieth anniversary as a rabbi, and a letter from the Vietnamese family sponsored by the congregation in 1980.

Correspondence with the Union of American Hebrew Congregations largely centers around the payment of membership dues, with information on the Hebrew Tabernacle's financial situation and its changes over the decades. Correspondence with the United States Holocaust Memorial Museum mentions the donation to the museum's collection of oral history tapes of experiences of the congregants.

The core of the material on the Hebrew Tabernacle of Washington Heights, and of the collection itself, consists of the drafts of sermons given by Rabbi Robert L. Lehman for this congregation from the late 1950s through the early 2000s. Most sermons were organized chronologically, although a smaller amount were grouped together by topic; this previous arrangement has been retained. Research material for sermons, such as newspaper or magazine clippings, correspondence, reports, fliers, programs, or other papers, are often included with the sermon for which they were used. Some sermons include index cards with brief summaries of their contents written at a later date by someone other than Rabbi Lehman; other similar index cards with sermon summaries were found together and have been included in this series. While the sermons provide ample evidence of Rabbi Lehman's preaching, they also hold many clues on the congregation's history and concerns. Most sermons relate Biblical stories or text with discussion of their relevance to modern life or events. Most sermons were typed, but some consist only of handwritten notes. Many typed sermons were written in a personal shorthand, with abbreviations for certain words; typed sermons were written on full pages of paper as well as half-sheets and index cards.

Particularly interesting are the many sermons that mention local, national, or world events, providing a historical overview of significant current events as well as imparting religious guidance to the congregation. Most prominent events in American history during these decades are addressed in the sermons. Notable are the sermons of the 1960s and 1970s that mention the Vietnam War, the growing civil rights movement and the racial tensions of the times, the space race and moon landing, the counterculture of the 1960s and 1970s, and the ideological divide between the younger and older generations. Included is mention of Jewish participation in the

civil rights movement; anti-Semitism among some of the revolutionary African-American rights organizations; events in Israel, Jewish youth and youth movements, the shift toward conservatism and the political right in the 1980s; and the effects of poverty on society. For example, sermons from 1969-1970 included a reaction to the Black Power Manifesto of James Forman; a discussion of religion in the Age of Aquarius; problems in Washington Heights and the election of Mayor Lindsay; a call for peace after the deaths at Kent State; and remarks on the first Earth Day. Another example is the folder "Turbulent 1960s and Spirituality," among the topical folders of sermons, which collects several historically-interesting sermons from the 1960s in one location; these include such topics as the 1969 protest against Columbia University's building of a gymnasium in Morningside Park, the Vietnam War, and the changes in English usage due to the growth of drug-related slang, as well as discussion of the history of Hassidim and their conflicts with Orthodox Judaism.

Other sermons, often those of the 1970s through the 1990s, mention the changing demographics of the neighborhood of Washington Heights, with reference to the reasons why the congregation moved their synagogue in 1974 from the more dangerous location of 161st Street to the congregation's location on Fort Washington Avenue. Still others, especially during the 1980s and 1990s, touch upon the congregation's role in the neighborhood, with mentions of participation in anti-drug protests and the support of local politicians. Some sermons note the changing demographics of the congregation itself as the older German-born congregants were joined by the younger generations.

Another frequent topic of the chronologically-arranged sermons are reviews of books, movies, and plays, in addition to the bulk of the sermons that focused on Biblical readings or in-depth examinations of prayers such as the Shema or the Kaddish. Although books reviewed during sermons were often books considering Judaism or Jewish history, they also included popular fiction. Among the reviews are those of television shows such as *All in the Family*, which Rabbi Lehman criticized. His Yom Kippur sermon of 1985 discussed a book by Klaus Mann on the importance of a civilized world and found fault with the then popular but uncivilized movie, *Rambo*; indicative of the times, it echoed the violence of the subways and the streets. One folder among the topically-arranged sermons consists of reviews as well.

The Holocaust was an undercurrent often referenced in passing in sermons, but was also frequently marked in November with a sermon around the anniversary of Kristallnacht, commemorating the burning of the synagogues in Germany.

In the folder of earliest sermons, those of autumn 1956, will be found the sermons related to the installation of Rabbi Lehman as rabbi of Hebrew Tabernacle. These include the sermon given by Rabbi Abraham Shaw, the senior rabbi of Temple Oheb Shalom, as well as Rabbi Lehman's response. Some sermons from the end of his career with this congregation focused on the future of the congregation. In 1993, with his retirement approaching, Rabbi Lehman asked his congregation to begin to consider the role of the non-Jew in the community. In his last holiday sermons of 1996, Rabbi Lehman spoke to his congregation on liberal Judaism and the upcoming changes the congregation might consider, such as the possibility of a female rabbi and greater attendance at services. These sermons also include his reminiscences of the congregation in addition to briefly describing its history.

Other Congregational Papers includes papers relating to the history of the congregation, as well as holding a few papers on the congregation in general.

Three folders pertain to the history of the congregation. Among these folders are a copy of a draft history of the congregation in 1985, later published; text of a service on the fiftieth anniversary of Kristallnacht with the dedication of eight stained glass windows; a newspaper article by Rabbi Robert Lehman on the history of the synagogue in 1980, and a 2005 article by cantor Frederick Herman on the one-hundredth anniversary of the building. Folder 7/15 includes a transcript of a detailed 1972 interview with Rabbi Lehman (with later 1979 additions) that mentions his own family's history but primarily focuses on that of the congregation prior to its move further north; it includes description of the changes in the neighborhood. This folder also holds a history of Kristallnacht commemorations at the Hebrew Tabernacle, among other papers. The scrapbook holds loose newspaper clippings relating either to the Hebrew Tabernacle or to Rabbi Lehman. They mention such items as community events and participation, the congregation's participation in civil rights marches, and Jewish holidays, among other subjects. The following folder includes a photograph of Rabbi Robert Lehman. The final folder holds documents from a class he gave, including attendance lists and class readings.

The final section of this subseries consists of documentation collected on various topics, often for projects undertaken by the congregation.

One project of the congregation was the support of a Vietnamese family; information gathered on the considerations of hosting a family will be found in the folder "Boat People," as well as information on the family they hosted. The "Liturgy Project" holds papers related to the examination of liturgy used by the congregation in a project conducted by the Central Conference of American Rabbis. The papers consisted of a survey by congregants on their thoughts and feelings while attending services in view of potential future changes to the liturgy. Such papers included a description of the project's goals, participating congregants' "worship diary" entries and a summation of the survey's results by Rabbi Lehman.

The folder "Anti-Semitism" relates to both anti-Semitism in America, including articles and a November 1966 sermon, and newspaper clippings on the Oberammergau Passion Play. Another folder, "Judaism in the Twenty-First Century" holds varying versions of the text of a talk by Robert Lehman in 1990 with his theories about the future; among the future events he anticipated were the return of Jews to Germany; the rise of Islamic fundamentalism and dangers to Israel; changes in Jewish communal organizations and the role of women; the future of liberal Judaism; and the role of rabbis in the future.

Several folders hold research material on varying topics. Material on the Jewish Defense League in 1969 includes newspaper clippings on the foundation of the league as well as on their position to Mayor Lindsay. The final folder of this subseries contains articles on Rabbi Robert Lehman, material on the Leadership Institute for Young German Jews, a clipping about Hebrew Tabernacle, and photographs of Rabbi Robert Lehman.

A) Correspondence

a) Alphabetical Files of Congregational Correspondence

Box	Folder Title	Date
2	18 L-W	1974
2	19 C-J	1975-1981
2	20 K-S	1978-1979
2	21 T-W	1978

b) Topical

Box	Folder Title	Date
2	22 Adult Bar/ Bat Mitzvah	
2	23 Aufbau – Honoring Robert Lehman	1979
2	24 Celebration – Thirty-Fifth Anniversary as Rabbi at Hebrew Tabernacle	1992
2	25 Circular Letters and Forms	1957, 1978
2	26 Circular Letters and Forms	1979
2	27 Circular Letters, Announcements, and Forms	1980
2	28 Circular Letters, Announcements, and Forms	1981-1982
2	29 Committees	1956-1969
2	30 Committees and Membership	1973-1974, 1989-1991
2	31 Covenant Temple Merge	1980-1981
Box	Folder Title	Date
3	1 Fiftieth Anniversary of Kristallnacht	1987-1988
3	2 General Correspondence	1974-1981
3	3 General Correspondence	1990-1994
3	4 High Holidays	1976-1979
3	5 High Holidays – Newspaper Advertisements	1975-1978
3	6 Organizational Correspondence	1974-1975
3	7 Planning and Finances	1985-1996
3	8 Sixty-Fifth Anniversary of Hebrew Tabernacle	1971
3	9 Union of American Hebrew Congregations – Finances	1971-1978
3	10 Union of American Hebrew Congregations – Finances	1994
3	11 Union of American Hebrew Congregations - Finances and Membership	1975-1979
3	12 United States Holocaust Memorial Museum	1991
3	13 Young Married Group (Mr. and Mrs. Group)	1956-1960, 1985

B) Sermons**a) Chronological**

Box	Folder Title	Date
3	14 Sermons	undated
3	15 Sermons	1956 September-1956 December
3	16 Sermons	1957 January-1957 June
3	17 Sermons – Index Card Notes	1957-1958

3	18	Sermons	1957 September-1957 December
3	19	Sermons	1958 January-1958 May
3	20	Sermons	1958 September-1958 December
3	21	Sermons	1959 January-1959 June
3	22	Sermons	1959 September-1960 June
3	23	Sermons	1960 September-1960 December
3	24	Sermons	1961 January-1961 May
3	25	Sermons	1961 September-1961 December
3	26	Sermons	1962 January-1962 May
3	27	Sermons	1962 September-1962 December

Box	Folder	Title	Date
4	1	Sermons	1963 January-1963 May
4	2	Sermons	1963 September-1963 December
4	3	Sermons	1964 January-1964 June
4	4	Sermons	1964 September-1964 December
4	5	Sermons	1965 January-1965 June
4	6	Sermons	1965 September-1965 December
4	7	Sermons	1966 January-1966 April
4	8	Sermons	1966 September-1966 December
4	9	Sermons	1967 January-1967 May

4	10	Sermons	1967 September-1968 June
4	11	Sermons	1968 September-1968 December
4	12	Sermons	1969 January-1969 May
4	13	Sermons	1969 September-1969 December
4	14	Sermons – Index Card Notes	1969-1970
4	15	Sermons	1970 January-1970 June, 1994
4	16	Sermons	1970 September-1970 December
4	17	Sermons	1971 January-1971 May
4	18	Sermons	1971 September-1972 January
4	19	Sermons	1972 October-1972 December
4	20	Sermons	1973 January-1973 June
4	21	Sermons	1973 September-1973 December
Box	Folder Title		Date
5	1	Sermons	1974 January-1974 June
5	2	Sermons	1974 September-1974 December
5	3	Sermons	1975 January-1975 June
5	4	Sermons	1976
5	5	Sermons	1977 January-1977 June
5	6	Sermons	1977 September-1977 December
5	7	Sermons	1978 January-1978 May
5	8	Sermons	1978 September-1978 December

5	9	Sermons	1979 January-1979 May
5	10	Sermons	1979 September-1979 December
5	11	Sermons	1980 January-1980 May
5	12	Sermons	1980 September-1980 December
5	13	Sermons	1981 January-1981 May
5	14	Sermons	1981 September-1981 December
5	15	Sermons	1982 January-1982 April
5	16	Sermons	1982 September-1982 December
5	17	Sermons	1983 January-1983 May
5	18	Sermons	1983 September-1983 December

Box	Folder Title	Date
6	1 Sermons	1984 January-1984 June
6	2 Sermons	1984 August-1984 December
6	3 Sermons	1985 January-1985 May
6	4 Sermons	1985 September-1985 December
6	5 Sermons	1986 January-1986 August
6	6 Sermons	1986 September-1986 December
6	7 Sermons	1987 January-1987 June
6	8 Sermons	1987 August-1987 December
6	9 Sermons	1988 January-1988 April
6	10 Sermons	1988 September- December

6	11	Sermons	1989 January-1989 June
6	12	Sermons	1989 September-1989 December
6	13	Sermons	1990 January-1990 May
6	14	Sermons	1990 September-1990 December
6	15	Sermons	1991 January-1991 May
6	16	Sermons	1991 August-1991 December
6	17	Sermons	1992 January-1992 June
6	18	Sermons	1992 September-1992 December
6	19	Sermons	1993 January-1993 April
6	20	Sermons	1993 September-1993 December

Box	Folder Title	Date
7	1 Sermons	1994 January-1994 May
7	2 Sermons	1994 September-1994 December
7	3 Sermons	1995 January-1995 May
7	4 Sermons	1995 August-1995 December
7	5 Sermons	1996 January-1996 June
7	6 Sermons – High Holidays	1996
7	7 Sermons	1997-1999

b) Topical

Box	Folder Title	Date
7	8 Book, Movie, and Play Reviews	1957-1972
7	9 Children's and Youth Services	1978, 1991
7	10 Philosophy	1965-1966
7	11 Turbulent 1960s and Spirituality	1956-1975, 1987
7	12 Various Subjects	1956-1987

C) Other Congregational Papers

Box	Folder Title	Date
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7	13	By-Laws, Programs, and Fliers	undated, 1974, 2000
7	14	History of Hebrew Tabernacle of Washington Heights	1968-2005
7	15	History of Hebrew Tabernacle – Correspondence, Reports, Interview Transcript	1972-2013
7	16	History of Hebrew Tabernacle - Scrapbook	1962-1990
7	17	Publications, Photographs, and Programs	1948-1986
7	18	Rabbi's Class	1989

D) Projects, Articles and Research

Box	Folder	Title	Date
7	19	Anti-Semitism	1967-1970
7	20	Bible Comparisons – Birth Stories, Lord's Prayer, Passover and Last Supper, Sanhedrin and Trial of Jesus	undated
7	21	Boat People	1979-1980
7	22	Children's Services – Boy Scouts	undated
7	23	Crime Prevention Program	undated
7	24	Euthanasia	1942-1949, 1986
7	25	In the Shadow of the Tower/ Josef Nassy Art – Articles and Images	1989
7	26	Jewish Defense League	1969
7	27	Jews and Catholics	1964
7	28	Judaism in the Twenty-First Century	1990
Box	Folder	Title	Date
8	1	Liturgy Project	1994
8	2	Notes – Various Topics	undated, 1951-1970, 1984-1988
8	3	Poverty	1965
8	4	Services – Programs	undated, 1955-1958
8	5	Talks, Articles, and Research – Various Subjects	1948, 1967-1993
8	6	United States Holocaust Memorial Museum	1993
8	7	Young German Jews and the History of the Hebrew Tabernacle	1990-1999

Subseries 4: Late Career, 1969-2003

This subseries is in English.
0.1 linear feet.

Arrangement:
Alphabetical.

Scope and Content:
This small subseries contains documentation that pertains to Rabbi Robert

Lehman's later years, including his retirement from Hebrew Tabernacle, his time as rabbi in Vienna, and his time as rabbi for Temple Israel of Lawrence, New York.

The first folder holds papers regarding Rabbi Lehman's retirement from Hebrew Tabernacle as well as documents, including sermons, articles, and publications, on memorable events while he was rabbi. Documentation includes materials for the celebration of his doctor of divinity degree and the spring 1997 events organized by the congregation to honor his forty years of service. Some materials include biographical information on him.

Documentation on his time as rabbi in Vienna in 2000 primarily consists of drafts of his sermons. Most of these sermons are in German and are for holidays. Some of them mention the many converts he encountered in Vienna; one sermon is for the conversion of a congregant. The folder also holds undated sermons in English about being a rabbi in Vienna as well as a clipping on Rabbi Robert Lehman being a rabbi there.

Box	Folder Title	Date
8	8 Retirement from Hebrew Tabernacle, Memorial, and Memorable Documents	1969-1992, 1997-2003
8	9 Temple Israel (Lawrence, New York)	2001-2002
8	10 Vienna	undated, 2000

Subseries 5: Conferences and Events, 1934, 1974-1996

This subseries is in English and German.

0.5 linear feet.

Arrangement:
Alphabetical.

Scope and Content:

This subseries holds papers relating to conferences Rabbi Lehman attended or trips he made.

The most prominent material in this series is the documentation of Rabbi Robert Lehman's two trips to Germany to participate in events for former residents of the towns of Heilbronn and Schweinfurt. Such documentation includes correspondence regarding the planning of the events, including itineraries and travel information. In Heilbronn Rabbi Robert Lehman gave a sermon at the Kilianskirche, in Schweinfurt a briefer talk at the St. Johannis-Kirche. Correspondence and the sermons from the Heilbronn visit include some biographical details on Rabbi Robert Lehman as well as the names of his family members who perished in the Holocaust. Included in the correspondence of the Heilbronn trip is an opinion on the drafts of the sermon he was to give there. Heilbronn correspondence also includes letters from Robert Lehmann's cousin, Heinz Freudenthal, in Munich. The Schweinfurt trip was part of the town's celebration of its twelve-hundredth anniversary and includes a number of clippings on the town's festivities. Its correspondence similarly relates to the planning of the trip, including correspondence with potential participants discussing attendance and the purchase of a gift for Schweinfurt. In addition, some participants' experiences of the trip are also included in the letters. Articles about the Schweinfurt trip also hold a brief history of Jews in Schweinfurt and a list of Jewish residents; after 1945 no Jews remained in the town. Folders on both trips include photographs of Rabbi Robert Lehman speaking in the two churches and participating in the cemetery memorial in Schweinfurt.

Two folders relate to the World Gathering of Holocaust Survivors in Israel

in 1981. Rabbi Robert Lehman represented the Central Conference of American Rabbis at the event; material includes organizational correspondence, notes on talks, and other information. Several letters respond to his inquiry of fellow rabbis as to what their role ought to be at the gathering.

Other documentation pertains to conferences in which Rabbi Robert Lehman participated. Material on the Holocaust and Biomedical Ethics conference at Kent State University includes a sermon draft on the questions raised by the conference, namely whether it is permissible to continue to use data gathered from Nazi medical experimentation.

Box	Folder Title	Date
8	11 Central Conference of American Rabbis - Resolutions Committee	1974-1978
8	12 Consultation on Conscience Conference	1989
8	13 Curaçao Trip	1988
8	14 Heilbronn Visit (Woche der Begegnung) - Articles, Lists, Newspaper Clippings, Photographs	1985, 1987
8	15 Heilbronn Visit (Woche der Begegnung) - Correspondence	1983-1986
8	16 Heilbronn Visit (Woche der Begegnung) - Sermon Drafts	1985
8	17 Kent State University Conference - Holocaust and Biomedical Ethics	1989-1990
8	18 Nürnberg-Fürth Reunions (New York)	1992, 1996
8	19 Schweinfurt Trip - Articles, Programs, Itineraries, Lists and Photograph	1990-1991
8	20 Schweinfurt Trip - Correspondence	1990-1991
8	21 Schweinfurt Trip - Correspondence - Dresdener Bank to Bruno Maar	1934
8	22 Schweinfurt Trip - Sermons and Services	1990-1991
8	23 Trips - Caribbean and London	1989-1990
8	24 World Gathering of Jewish Holocaust Survivors - Articles and Other Papers	1980-1981
8	25 World Gathering of Jewish Holocaust Survivors - Correspondence	1980-1981
8	26 World Gathering of Jewish Holocaust Survivors - Texts and Notes for Talks	1980
8	27 World Union for Progressive Judaism - 25th International Conference	1990

Series III: Diplomas and Certificates, 1949-1997

This series is in English and Hebrew.

1.75 linear feet.

Arrangement:

Alphabetical.

Scope and Content:

Series III holds several diplomas and certificates of Rabbi Robert L. Lehman. Several of the diplomas have been made into laminated, permanent plaques.

Plaques consist of his Doctor of Ministry degree from the New York Theological Seminary, his honorary Doctor of Divinity from Hebrew Union College, and his rabbinical ordination. Other diplomas include his Bachelor of Arts from Long Island University and Bachelor's and Master of Arts in Hebrew Letters degrees from Hebrew Union College.

The certificates held here are for his membership on the Hebrew Union College board of overseers, for completion of a course in Pastoral Counseling at the Postgraduate Center for Mental Health, and a proclamation from the Council of the City of New York honoring him on his retirement as rabbi of Hebrew Tabernacle of Washington Heights.

Box	Folder Title	Date
OS 161	1 Diplomas and Certificates	1949-1997
OS 161	2 Laminated Plaques – Doctoral Degrees and Rabbinical Ordination	1954-1985

Leo Baeck Institute

Rabbi Robert L. Leham
Collection

AR 25598

5/1

SERMONS

JAN. 1974 - JUNE 1974

ARCHIVES

End of "Genesis"; Gen. of New Yr.

INTRODUCT

A General

- 1 nt custom of most to rd weekly T port & really a pity bdc so much containd therein
- 2 make partic mention bec end "Gen" ths wk at the very "gen" of New Yr; the similarities are remarkable & bear some examination, even if only cursory fashion.
- 3 what happend in ths bk, so many gen ago, undenialbe parallels to our own time

B Specific

- 1 most of us just know of Gen in general terms: ~~know~~ some of the names, incidents, trend of hist
- 2 bt ths not sufficient bec wth each situation a def. ~~trend~~ ^{wood} establisht; underlying concepts there bt littl known to us bec Bible = wth childhood, schl, fairy t
- 3 if we lk at Gen in more mature setting, find basis fr our lives; more so: basis fr lives in 1974! That of the essence!

BODY

A GENESIS

- 1 ^{a)} creation of man, woman, world; ⁴ alianation frm Gd & expulsion frm Eden = 1 theme/counterpoint; as is: civiliz wth Adam & Noah as vs Flood & rainbow
- 2 concept of covenant: Rainbow, family of Abe, Isaac! how much more basic can u get? Establ a relashp wth that gen of ancestors very much alive to ths day
- 3 ours nt merely people who have an Abe fr background bt Abe who, answer test of faith, willing to sac Is.
- 4 ths closeness to Gd, ths belief in Him, ths relation ship surely part of our makeup & sets ~~us~~ ^{us} on certain track: all comes frm Him = gd/bad, hope/despr, destruct/future; life/d
- 5 of c, ths nt all! have human touch as well: Jacob as th diffic son who cheats on fathr, br wth help of m, is stirrd deeply bec sees ladder
- 6 ths same person who works 2x7 yrs fr woman he loves who keeps his fam togethr in face of grt adversity in respc to Joseph, who finally finds measr of pce.
- 7 have, then, in Gen the human equation/factr as well; we nt a faith which finds its ways & ends only in abstract "up there" alone bt within feelings of man as well. Both are intertwind. *Covenantal wth Gd/human*

B HISTORY

- 1 bt when we run through the expe^riences of Gen, we note other aspect of ~~life~~ ^{existence} as well: continuity, and who is to say that ths not one of most vital trends to be found in our life?
- 2 we have within Gen the passing of the generations frm A to I to J & that continuity never broken.

- 3 that is important pt to bear in mind bec, as Jews,
we now know where we belong, what values we espouse
& what our orientation must be. *the fam, back, antecore*
- 4 belonging to such estab^l fam trad, continuity, it
is impossible to bypass that trad or to alter it.
All ths without holidays, customs, ceremonies, etc
bt the mer^e factor of continuity within the family.
- 5 the second element that comes through^{is}: choice.
Man within context of family can alter his place.
He has choice fr gd or own fulfillment as examples:
- 6 Tower of Babel, Sodom/Gem, Cain, Abe sending out Ha-
gar, Rachel stealing gods of father, brothers selling
Joz bt first wanting to kill him, the hurt to Jacob!
- 7 starting then a trad within Jud that man nt perfect
& ths nt in sense of X concept of OSin bt plain fact
as it is experienced by each & everyone of us in con-
text of our own lives: man mortal, errs, cont to live
- 8 bt always within his own family; cont nt sacrificed
- C 1974
- 1 and what of the "gen" of the NYr? What will 1974 be
fr us? At what juncture do past/present & future
merge? *& k* *desire diff of past yr*
- 2 the ambiv of Gen obvious in context of sec yr: we be-
gin wth hope and aspirations, we will not forsake
the thought that there is a future = *continuity of Bible*
- 3 wish @ othr happy, gd NYr = will be a part of it; we
formulate resolutions, we make resols on private &
on public levels; we approach NYr optimistically &
was that nt the same fr ancestors, fr A/I/J? - *continuity*
- 4 ths not so self-understood as might appear at 1st gl^o
fr in our age many opt fr other alternatives & diff
life styles, nt all so rosy as descript of our yth
last Frid indicated only too well, *this = element of choice*.
- 5 people opt fr death by suicide, escape via depress.,
hospitals are full of people who can't cope; what of
those who opt out via drugs, communes, agric society
- 6 often: who can blame them? Situations, hurt, diffic
in ths society same as in era of Gen: can't find a
parallel to S/G, Cain, famine, expulsion of children
- 7 in our time? only the names & places are different;
the situations are the very same.
- 8 also, the pt/counterpt of closeness to Gd & alienatn
with us as well. People still build & even attend
rel instit bt at same time sep thr lives frm within
Sanct to what is going on outside. Gd still on side
of big battalions & in His name untold harm & hurt
- 9 example of poster wth Jesus asleep in pew of Church
as minister expounding Bible; words of rel lost all
too much relevance. Noah, fr example, nt a fairytal

CONCLUSION

A General

- 1 thus, two ways to view the future; the "gen" open to
interp & application. How do we view future: with
hope, wth resolution, wth optim/or wth distrust, wth
despair, wth frustration as we have right re 1973
- 2 same in terms of our trad, as seen in Bk of Genesis.
Bt, in each instance, two constants; as in Gen, so
in 1974: part of a family continuity, @ has choice.
- 3 nt trite or ~~handling~~ ^{superfluous} to say: we part of fam of man,
of one nation, of one people which seeks to find a
better path, seeks to make its way, has still ideals
- 4 nt an easy task bt we will not despair; have so many
reasons to resign frm endeavor, will not do so; we
overwhelmed by inertia, trivia, mire bt prevail.
- 5 on p rsonal level, as in Gen wth grt men of our past
we too have a choice: nt only to opt for yes/no, to
stay or resign frm humn endeavor *but*
- 6 ~~on more personal, indiv level: how to act in days to~~
come, ~~how~~ to manage our lives, ~~how~~ to stand re soc,
fellow man, ourselves, Gd *with substance, strength*
- 7 wth honor, wth right, wth compassion, wth faith in
each other &, therefore, faith in future.

B Spcific

- 1 personally, I opt to be part of tomorrow; to let the
be gen of a yr of contentment, fulfillment & peace
- 2 personally, will cont to be part of fam of man, of
nation, of Jud to fullest extent possible bec of
what/who I am & what I believe
- 3 personally, am aware of the choices & will follow suit
- 4 in ths context, wish you well fr 1974; not nec for
a "hap y" year bec that a term diff to define bt a
yr of tranquility, of contentment of spirit, of be-
lief & hope in a better tomorrow.
- 5 fr us of cong this will cert be the case; hopefully
also fr all of us on a personal level. May "gen" of
NYr also be "gen" of gd life for us & all mankind.

Amen.

Heb. Tab., Frid Eve., Jan. 4, 1974

Rd ths AM of farewell betw Jacob & his childr/grandch
 Scenes of such tenderness rather rare in J trad
 Abe no spec situation; nor wth Moses or Joshua
 Isaac gives his blessings bt no ment. of actual d
 Jacob as we rd ths AM = different

oath: where to bury him; nt in E
 certain ceremonies & order of ritual prior to d:
 kiss, placing on of hands in bless (r= eld, l=yth)
 grandsons before sons; what of daughters?
 cert memb of fam (Jos in 1 inst) bows head to grn
 and weeps

at d, feet of elder placed on bed
 Jos kisses face of d Jacob; embalms him
 Jos = 40 d of mourn; Egypt 70 days (3scr/10)

David d which is part of Haft quite different
 more sophistic, ruler, authority figure, spks acc
 spks of heirtage: Gd, statutes & follow them, Mos
 bt all this in few introd sentences; alm. perfunct
 real issue of passing of David = rulership
 advice: take revenge on our enemies
 give peace to those desig, eat at yr table
 protedt yrself: I kind, u take revenge

Diff in emphasis is obvious
 deal here nt with a man, even a patriarch, bt King
 shows diff in time, place, structure of society
 at moment of d, David removd frm family as indic
 bt ths not at all similar to Gen story
 customs of the past, as wth Jos/Jac, nt found; ad-
 vice instead
 sentiment becomes certainty of deed
 pomp and ceremony of d & dying becomes take-over &
 perpetuation of kingdom
 blessing of ones children & grch = protection fr
 oneself, kingdom, future policies of rulership.

Lesson fr our own mortality is something left unsaid,
 undone; part of the mentallity of each of us
how would we approach last momnts, what would we
 say and to whom, which is our life: Jac/David?
 These the questions which ought to come to fore
 fr you as we recall Torah read & now turn to 11af

Death of King David in I Kings 2: 1-12, pp. 403

Heb. Tab., Sat. A.M., Jan. 5, 1974. Vayechi

A TEACHING SERMON

Introduct

A General

- 1 bk of Ex diff frm others bec no Patriarchs, no stories of grt past, no cov & promises to sustain us
- 2 Exod quite sad fr most part bec of slavery &, if we feel at all, trials & trib of our people!
- 3 dominant person is Moses bt, fr most who know even a little bit, dominant theme is Ten Command.

B Specific

- 1 Revel the major event in our trad bec origin of our Torah; literally re ortho & fig re liberal Judaism
- 2 still, problems & must be facd fr greater understanding: nt just one set of 10 Cs in Bible, here in Exod bt a second one in Deut, Chapt 5
- 3 these two versions are almost alike: reason fr Sabb diff (Ex: bec Gd rested; Deut: exod frm E) & in 10th "coven" place of wife is different
- 4 more: third set of Ten Cs; this basis fr our disc.

BODY

A History

- 1 know narrative: M come down 1st time, GCalf & break the tablets
- 2 some time ~~laps~~apses, civil war as rebellious element is ruthlessly eliminated
- 3 in Chapt 34 have tale of second set of tablets; see in yr Engl Bibles, p. 107, v. 10 = covenant

B Ten Commandments

- 1 v 12: ~~be~~ on yr own, no involvements wth other people
- 2 v 14: no other others - I am Lrd
- 3 v 17 no molten gds (what re hewn?) no idols
- 4 v 18 Pesach
- 5 v 19 1st born
- 6 v 21 Shabbos— same
- 7 v 22 Shevuoth
- 8 v 23 three x befr Gd
- 9 v 25 bld of sac?
- 10 v 26 see the kid in m milk

C Analysis

- 1 only three of the above relate to 10Cs in Exodus/Dt and that itself is signif
- 2 these are: 1) tk u out of E & thus don't assoc wth any other people ; 2) the issue of molten gods - our c re idols/graven images; and, finally,
- 3 Shabbat: wth none of the grt explanations of the other sets of Cs re Shabbat; bt add: in plowing & harvest time also u must rest.
- 4 as vital as what is the same, that vital what has been taken out, what is omitted frm original 10 Cs

D OMISSIONS

- 1 name in vain
- 2 honor f/m
- 3 kill, steal, adult
- 4 false witness
- 5 covet

CONCLUSION

A General

- 1 what we deal wth here a diff kind of Decal & frm what is in & what is omitted, diff level entirely
- 2 by many scholars ths Decal in Chapt 34 = ritual dec bec it deals with matters of worship, observance, sacrifice & centers ar Temple cult
- 3 in ths vein, found in proper place bec Chapt 34 to follow tell of establ & bldg of Sanct = Tabernacle so that fr this partic purpose, Chapt 34 correct
- 4 bt ~~what~~ ^{which is} of older or diff version? Which came 1st?
- 5 scholars believe that Chapt 34 came first bec it deals wth way rel understood at first: sac, ritual, code of conduct re holidays, etc while Chapt 20 more on spirit level: parents, man, reason fr Sabbath obs, recall sanct of Gd & nt ment His Name in vain

B Specific

- 1 what do we have then? Quite a diff concept altogether bt these do not conflict; if at all, complement. Perhaps that most vital lesson for today
- 2 doing "gd" not suffic bt being Jewishly "gd" is of major importance. Need general rules of conduct bt also need to be committed re: festiv observances, heritage, rules for daily life in agric society.
- 3 what we have then, is combination of best of both worlds. In essence, we ought obey bth ethical & ritual sets of Ten Cs. to be better indiv, bett Jews.

Amen.

Heb. Tab., Frid eve., January 18, 1974

Shemos = intro of Moses

Falls into two categories & much could be made of these episodes re biblical criticism & analysis

a) shorter version: water story

d of Pharaoh finds him

Mos kills Egyptian & flees

wilderness & marries Zipporah

b) more involved : Jethro is f-law (as vs Reuel)

burning bush episode; go to Egypt

how can I?

three distinct signs of authority: Name, rod, hand, water

before that: revealed Name

after that: Gd angry as M says: am slow of speech & of tongue; answer: Aaron & I be yr spch

Diffic fr us to understand what is happening here: M not ready to participate when Gd asks him; how can one refuse Gd? Also, when Gd asks Abe fr sac he goes without moment's hesitation. What is it?

It is Abe who is unusual, not Moses as look at text indicates: all these were called bt all held back!

Isa: how long, mouth will not function

Sam: does not recog call of Gd

Jere: am only a child; mouth nt able

Ezek: has to eat scroll wth words of Gd

What is problem? all refuse to go bec fear & resist the assignment: have to prophesy hurt & destruction of people of Israel

Jere: cursed be day I was born

This diff between Abe & these prophets: Abe a personal matter, was asked to sac his own, his son

Prophets: cursing entire people, nt thr own family on indiv level. Task is horrendous

Still, can't refuse bec:

5 > "p" >>

Does
re: what inner
voice / comp?
de-
mand?

What is lesson for our own time & place?

Prophets had courage, resoluteness of purpose, integrity

Concepts of choice: know ourselves; who/what am I bec

all face moments in life when dec needs to be made

& even if we don't like it, inner strength, voice

demand it: fam life, child, business, rel oblig,

gvt dictates in war/peace, relat. to fellow man

Question for us as fr prophets: what kind of a struggle

how deep and how anguished, how long until conflict

resolv'd, at what price, at what sacrifice, person. commitment

When can we say wth prophet: Her I am, send me!

Rd now such Haft of inner anguish & terrible message

in Isa 6, p. 485 f

Heb Tab., Sat 1/12/74

WHERE J & X DIFFERED.

INTRODUCT

A General

- 1 how approach ths topic? Disc of J? of X? at length?
- 2 no; want to know where J diff frm X
- 3 take fr grantd: u know yr Judaism & little explan no

B Backgrnd

- 1 to understand anything must know background of subj
- 2 same wth rise of a rel; partic in circumstance where
Jes nev drmd of new rel bt wantd to refine/cleanse
- 3 was Paul who prop new faith; why, when, what circum?
- 4 probl; already in his time: Written Law to Oral; Grk
trans. infl re Job, Prov, Eccles; destruct of Temple to hrt
wth prayers of people; ^{enter} people dispersd, nt tied to
any partic spot altho memory of Jerus in mind
- 5 must rememb: 70 Titus; 115-117 Wqr of Trajan; 132 =
Bar Kochba & utter devastation
70: T dest, Sanh & Pr abol, tax to T to Rome, Procur
132: Judea depop, J = Rom colony, barred to Jews bt
once a yr; thus: racial/ rel unity bt nt political

C Organization & History

- 1 entire develop of J & X diff bec surroundings diff:
Jews no centr instit^{on}, centr authority bec dispersed
while Rome & X (which emulated Rome) had ^{central} auth, inst.
X had organiz & lit; Jews had lit only & nt enough!
- 2 had other interest. sidelight: as Rome declined in
1st couple cent of CE due to outside invaders, inner
weakness ease (211-217 Caracalla gave R citship to almost all)
X rose by default
- 3 R Empire divided into E & W at end of 3rd cent. Emp
lvd in East (Constantine) & thus Rome tops re X def
- 4 as Romen cult decl in art, archit, lit (only Law re
manfid), X lit up: Jerome = Vulgate; Augustine=philo
theol on Plato & laid found. re OS, Salv, Grace, etc
still fr Calvin & Luthr to use
- 5 when Constantine became 1st X Emp he reunited E & W
in 325 bt that also yr of Council of Nicea & that is
where we find crux of our problem

D Nicea

- 1 everything came together at ths Council bec here th
crunch betw J, X & Judeo-X; a large group
- 2 were Jews except fr Messiahship; sitting on fence
while theol of new faith & of Jud evolvd ar them
- 3 as Const sought to unify, coalesce his empire, rel, ^{we}
made demands of subjects (like Antioch. at Chan time)
& made rel of indiv dependent nt on Messiah alone bt
on many ^{of} issues, we will now discuss in some detail
- 4 bt without background get false impression; nt just
grew up bt evolvd over many yrs. We here, ths day.

results

BODY

A Judaism

- 1 Gen Philo: a philo of history = Gd guides us, there is a moral process in Universe, monotheism is cornerstone of religion. All this part of 1st C "I Lrd took u out of E, out of House of bondage"
- 2 ths essence: "I", tk u out, slavery
- 3 Torah = end process of exodus; Shev more than Pesach
- 4 Bris: bth physical as well as spiritual; more than 1 cov (Abe) betw Gd & Jews: rainbow & Sinai; our part ~~is~~ in it: spiritual
- 5 Israel: partic aftrd destruct of Temple in 70; part of every prayer: return to Zion.
- 6 privacy: part of concept of prophets who agonized & then stood fr something special; also: man at prayr

B Xianity

- 1 something else entirely; diff emphasis & ~~concerns~~ ^{conflict}! ~~bec origins so diff~~ & had task of assoc wth past & disassoc wthpast: were part of a trad bt a new one!
- 2 their theol then ^{for} a new & diff purpose: escape frm ths diffic life into a state of Grace = state of mind & being close to Gd; Salv, d. fr You, - vic. atonement
- 3 if he asc to Heaven, so can u; path open to all
- 4 steps: sacraments, do away wth OS & follow man all his life; Mass, images, place of women bec of mother, priesthd diff frm rabbi & ths tied to central author
- 5 New Test Lit ^{all diff from the Jews used to.}

C Rejection

- 1 ~~mess bec nothing very diff~~; Redemption through someone else out of quest aftr Ezek; 3 in 1 = absurd ^{10 v. b. I.C.}
- 2 resurrection if allowd as doctrine has ramifications fr Jews which X did not follow: cremat, amput, autopr
- 3 controv between Sabbath & Lord's Day
- 4 attitude: theol vs Mitzvoh; Utopian vs Reality; Speculation vs work; closed theory vs broad education. Would Paul or Augustine have pleaded fr Sod/Gem? NO!
- 5 all ths on very high philo/theo level bt ths among clergy, poets, etc nt among people. In which areas did they find differences & what of concern to them?
- 6 in few minutes remaining: look at 3 such areas.

D Daily Life

- 1 X was concernd, had to be concernd, wth ways to salvat & ths meant: removal frm earthly pressures, involvem distractions, etc. Point: purity, chasteness, rigid code of conduct leads to better way of life = salv
- 2 nt every person could get into ths bec somebody had to be concernd wth daily process of life in community bt after 4th cent def trend developd in new direct:

- 3 asceticism, self-denial, celibacy, poverty; many diff sects some rememb bt most forgotten bt this gave rise to monastic orders still with us.
- 4 nt to degrade bt on 1 hand: they very dedicated individuals bt on other hand: nt of this life.
- 5 Jud: nt 1 of 613 spks of ascet, mortific, sex absten nor of fasting, lacerations, scourging; have no mon, nunneries, hermitages, rel orders, itinerant beggars & Francis of Assissi totally foreign to Judaism.
- 6 where Rel to be found? in hrt & mouth; laws: "vachay bohem"; teach man to help enemy bt nt to love him = unrealistic; martyrdom in very rare cases; man should give of all he has (Lev 27:28) bt not all he has, etc
- 7 ths nt to say we don't have sects: Ess & Nazarites bt never on level & involvement of X & here on level open to people, where they could choose, Jews never a part of this, bec wanted to be of & in life fr ths the totality of the Mitzvoh.
- 8 X chose piety by going in diff direction.

E Life after Death; Immortality

- 1 ths certainly of concern to average individual, as it is to us in our time!
- 2 X: simple matter bt fantastic ramifications: Paul saw Jes in revel, J had risen & gone to Heaven; thus all who believe in me, will be savd
- 3 obvious theol: believe, be baptized, accept J as yr savior & all troubles gone bec right hand of Gd
- 4 diff gradations of Heaven: purgatory & what of Hell, terrific psych adv over Jews: X could offer closens to Gd, peace, assurance of Heaven, absolution of all sin & who could ask fr anything more? *
- 5 JUD: we also have mention of "Heaven" and of a nether world bt concept never developd whereas X theol gave exact descriptions (Aug: sky wth windows!) We have witch of Endor frm below bt descript: not said
- 6 our approach entirely diff; nt comforting bt real: no sac, no ancestr worship, no heroe worship as re: Moses or Abe; trad lit hardly mentions resurrection, Heaven, & closest we come to escatology = acharis yomim
- 7 emph is on ths life, on here & now, on what man lvs behind bec of his creativity, & life aft d not a vital matter. Key: only living can prfse Gd! Kindgom of Gd in ths world acc to J; in next acc to X & ths also key diff bec Jews settld fr here & now as vs a vague hereaftr.

* all this before abuses of Ch
+ before Reformation.

F MESSIAH

- 1 X: bring about a new era & people believed in the 2 coming in order to help them out of diffic of the present: slavery, tax, dispersion, hardship
- 2 people better then if they believe & when time come bec Messiah will bring about something gd; Mess= an anointed one. Chosen People = Man dentered bec of miracles: curcifix, risen, seen by P, proph what would happen, etc.
- 3 Jud: had belief, of c, bt several conditions which nt fulfilled wth J e.g. nt of David's geneology. Al so, no change in life patterns; perfection of man & ~~society~~ never an issue: when man created, NOT k. to
- 4 bt problem even more fundamental bec our concern nt so much wth Mess bt wth Ch P concept; Mess= house o Davd bt theol largely undefind; Chosen Pdeple: to b light, Gd chosen us fr Torah, bt no exclusiveness o people other than that; X turnd to a man exclusively rather than people & ths made all the difference.
- 5 those Judeo-X whom mentioned earlier: convinced by Paul's preach to Syn that Gd/Man/X came about & he offerd salvation. Who can blame them? Who would nt want assurances in thr time? Bt as Paul broadened new rel: Bris, Law, Sabb etc most Jews differed!

CONCLUSION

A General

- 1 want to lv some time yet fr questions bt see essenc
- 2 many diff already cited in passing: resurrect, cler Sabb, Heaven, Grace nt to spk of lit: New T
- 3 specifically: "life style re celibacy; Immort re H/H and Messiah/Ch P. Some intertwined, relatd bt obv!

B Specific

- 1 Judaism chose to be different bec its institutionx implied diff concept of society & way of life: the most obv: central authority vs decentralization, partic aftr destruct of Temple in Jerus in 70 CE
- 2 would nt forsake Torah & its implications in J life nr the phys Bris and, above all, r realists = Mitzv
- 3 could nt accept "mystery" of X: woman, VB, IC, holy spirit, Mass.
- 4 we were realists, practical, concrete as vs vague, theor, ideal, upopian. Compare: Easter to Pesach & while "redemption" is key to both, think of contrast
- 5 being thinking, reasoning, logical person, like J best.

B'nai Brith talk; at Hab: 44 W 66; Sunday, i/13/74.

REL. DEVELOP. IN AMERICA: ORTHODOXY

INTRODUCT

A General

- 1 most of us fam wth gen trend of immigr to US bec ths hist part of our background
- 2 at same time, rel develop generally ignored bec we fl that "rel" or trad brought over wth us & ~~simply~~ only transplantd, simply kept growing wth us
- 3 ths, nt at all the case. Jud quite diff here ~~th~~ frn what it was in Europe; factrs influenced growth here which would never have been part of pict in Europe.
- 4 ths growth, ths develop, of rel which I want to discuss in ths lect series beg ths eve & stretching at irreg intervals through May; ths eve: Ortho, & in mo to come: Ref, Cons, Reconstr
- 5 basis is recnt bk by Gilbrt Rosenthal "4 paths to 1 Gd"

B Specific

- 1 in becom more specific must understand that while immigr was in three major successive waves, rel trad evolvd on diff level entirely: on level of conflict
- 2 three immigr waves (18th & early 19th = Seph; mid 19th = Germn; late 19th & early 20th = EE) fit into pattern of expansion bt rel = rigid, absolute, narrow.
- 3 rel: sought to maintain itself, stats quo, self perpet. in a climate where freedom, expansion, endless space (phys & spirit) were syn wth name "America".
- 4 rel in conflict bec Americ vs mthr country; integ vs ethnicity; gvt tax vs sept; disprsn of peoples vs refuge wth ones own ch/state
- 5 { example: no place to train r = 1st ord rabbi frn E to US nt till 1840; earlier: make-shift leaders = parnassim & own seminaries nt till 1875 = HUC; 1886 = JTS & sympt of problems majr o yeshiva nt till '97
- 6 sum: easier fr lib grps to find themselvs than ortho

BODY

A History

- 1 must be rememb that until FRev & Emanc all were ortho at least on forml level; some questioned bt could find no rallying pt & no future fr protest
- 2 those who came here of Seph trad & later arriv frn Ashk trad were all ortho except that 2 trad clashed: had establ, pompous, austere Seph importd frn Holland and the intellect ortho of Germany;
- 3 looking ahead could see conflict engend when ghettos, parochial, Talmd oriented Jew frn EE joind them!
- 4 as diff elements of trad & non-trad Jews came to US the break frn ortho became absurd: 1st in 1834 when reformers began new Syn in Charleston (of which more at anothr lectre) ~~bt~~ ths little notice & influence
- 5 big break bewt seph & ashk & new patterns of ortho

frm establ mold of any conseq was in N.Y in 1825 wh
B'nai Jesh brke away frm Sh Israel

6 brk nt only rel speaking bt unifd community now no
more & each group on its own. Ths altrd rel in US

B RABBIS

1 wth offic brks & diff trad, now needed trained leadrs
mr than ever bt nt available; lay leaders into brch
& dissatisfctions among them led to more congregatn
2 ~~already indic that~~ 1st ord r nt till 1840 bt when
they came were nt of highest caliber & gen traind in
EE & follwd that trad here

3 rarely preachd, spoke no Engl bt Yidd, distrusted t
integ sought by newcomers, OK fr Kashrut in NY, Chi
bt nt in small towns where most Jews lvd, espec in
S wth no refrig & diff weathr than in Europe

4 conse: Halacha fr European needs nt valid here bec,
to take extremes, agric re Talmd nt - to Mid-West!

5 attempt to merge ortho by 1880 (befre majr wave of
EEimmig) was disaster: anybody could be "r", Shocht
& Mohal were frauds, spirit life anarchic, ed travel
& severl attempts to establ office of Chief Rabbi ^{No.}

6 fd candid. by 1888 bt his income tied to Kashrut sls
& thus no indep; native Americ wantd to be ChR also.
He establ B Din & they too, bth lic Shocht, etc. ^{just in}

7 later as more EE Jews came, Ch R office divided fr
Russ, Hung, Pol Jews etc. Americ/integ: uptw ⁶⁰ vs
downtowners, heder vs publ schl, engl vs Yidd, etc.

8 no real order until unitd in face of sweatshop expl,
Zionism & later WWI wth its Balfr Decl. In time, grt
Yesh establ by merger of small ones & imp personal.
came to fore & made thr imprint.

9 change so implicit that aftr student revolt in 1908
sec subj add to Yesh till today, Lubav head: R Mench
Mendl Shneerson, b 1902 in Russia, to US in 1941 &
has degree in elect engin frm Sorbonne! Basic Change.

C THEOLOGY

1 bt ortho or Jud nt only history bt theol as well; in
case of ortho ths all the more so. What does o believ
some say: whatever, = a reformulation of basic princip
bec of unity & infallibility of Torah

2 Torah as Law & as way of life = central, rev is lit.
& all Mitsv in it; purpose: to be unifying creative
force in man & merge wth Creat Force in Universe=Gd

3 Gd = Shema; exists, personal, omnipotent, omniscient
omnipresent, eternal & compassionate, spirit vs form
and He has est²bl a bris wth His people. Issues as
holo frm J pt of view, VN frm gen pt of view, not
disc in ortho publications & ideap¹ Gd = unruffled
by what has happened.

- 4 ths attit, diffc fr us to understand, more complic when view Israel: OK, bec elev Torah & Gd chosen us & we kingd of p & holy nation but ambiv
- 5 bec sec vs Messiah, no Sanhedrin, no Temple & while sep of Ch/State OK in US nt so in Israel
- 6 bt no ambiv re Syn & Kehilah. Syn: same prayers, no changes, no car (better at home than car or in non-o Syn), no mixd seating. Kehilah: no Gl, Fink wth Belkin, no NYBR, non-o r = ministers, easier to work wth "sec humanists" than wth C/R, Reconstr = heretics.
- 7 soc act: fair Sabb, humane slaughter, parochial aid, abortion bt all very late either pro/con & no influence on way of life fr America or Jews on any level outside immed rel concerns.

CONCLUSION

A General

- 1 grt probl fr ortho = most are non-ortho, bt those who stay are deeply committed; yet, decreas numbers
- 2 many attempts to enter into disc bt consider other interp as "fads", as passing aberrations & so feel no need to enter into dialogue, on any level
- 3 saw ths personally in venom re m-m in NYBR bt also wth ortho parties in Israel re def of "Jew" bec they want it accord to Halacha = nt our or Cons way.
- 4 or attacks on Koshr hotels which cater to Ref grp, assemblies; no chaplain, weddings, etc. Losing mst of gen Isr yth bec of ortho severity & rigidity.

B Specific

- 1 in tracing o hist & theo develop have tried to pict basic trends & as objectively as possible.
- 2 ortho come long way since advent to these shores bt many trials remain & tribul seem inevitable. In some ways, already no longer as ortho as used to be on broad scale bt no real change unless & until o admits that it is capable of change & need nt fear
- 3 then, I feel, o more of force to be reckoned wth than now bt, without doubt, no matter what, ortho will survive if only out of trad, sentiment, assoc wth past no longer in existence.

Amen.

Heb. Tab., Frid Eve., Jan. 25, 1974

hp
EX 10-13:16

INTRO

This wk cont story of last wk when M selected to do task
Spoke then of how he refused, does nt want to participate bt, along wth other grt men of trad, has no choice.

This wk see him engaged in task, wth A, going to Pharaoh and we know that he is on way to fulfil destiny.
He, as others of trad, had to do something nt only bec Gd askd bt to give mean to thr lives

Lesson obvious fr us

man must live fr something, he must have a task, he must have an ideal by which to ennoble his life
Are nt speaking here of mere material goals & dreams and yearnings wth hope fr ever grter achievement

Would seem that man wth no interests, ideas, dreams = life of drudgery wth deadening effect: plod along fr day to day wth little incentive, never lifting hd frm grnd as we take one step aftr the last.

Idea is nt merely to go frm here to there bt to achieve along the way

Must be the same wth any ^{group} of people, nation, secular or sectarian group or else why seek associations in the first place?

Ukrainians? nt only fr cmfrt bt to preserve way/life
B1 Cr: insurance as well as to develop paths to grter health

Switzerland? neutrality? also: place for peace

College: educ fr grad or to broaden horizons

life: to day & hr of death or to ennoble

family to perpetuate race or also warmth, lv, care

In short, each of us has task, has obligation, must do in very same manner as was case wth M who was called; shepherd nt enough

Same lesson brought home to us in Haft fr this Sab AM.: we Jews & what is our task? We know of Torah bec ths our trad, as prophets already realized, bt nt enough to acknowlw heritage

Task: do something about it & make it come alive; use T teaching to better life of others as Gd commands bec we nt just living, we live in righteousness & have a covenant: light to nations

prisoner out of confinement

point way fr other peoples

bec ours nt a "graven image gd" bt Gd of Moses & us

Turn to Haft: Isa 42:1 - 13; p. 527 א"ן , י"ן

Heb. Tab., Sat. A.M., Jan 19, 1974; "Voero"

postponed for 1 week.

Bo EX 10413-16 - p.75-80
(See 46:13-28)

Jud is a man-centrd rel & has been stalwart of male-chauvenism over centuries; in ths, (& fr other areas) quite diff frm A where woman = majr factor. On other hand, women nt ignord; just not paid any heed. All know of Jcb's 12 sons bt nt his d, & other womn of Bible never come to fore.

Ths AM an except as Miriam, sist of M, plays timbrl as he sings famous Shir &, interest ennuough, rabb au-
~~thor~~ tied ths to other women & thr place & time of prominence. Nt Prom of just being (as Hannah) bt

Action: Deborah who will judge & goes wth Barak vs Sisera; ~~he~~ will nt go up vs enemy himself without her thus, "enemy given into hands of a woman"!

Also, ~~he~~ is killed by Jael; & entire episode reminds us of Rahab, harlot who instrumental in fall of Jericho by forces of Joshua. This action ~~is~~ import part of our history on diff levels.

Import lesson & portion of trad to bear in mind ~~at~~ ths last Sabb service bec as we move away, mu t also move forward.

Women part of today's climate of opinion, mood, feeling of progress; nt just on elemental Women's Lib levl bt deep within psyche of human beings from the youngest to the most mature. Women demand equalit and rightfully so!

Nt always practical bt permissible in all areas of life; expect women then to bear = respons & be =.

Same in rel field; conserv movement made major strides in ths area of concern: count women as Minyan and, of course, call them to the Torah.

Our attitude, sorry to say, nt as ~~for~~ward looking when speaking to some; resistance to girls carrying Torahs tomorrow! Unworthy of our movemnt

Have come a long way: girls on pulpit, rd fr holydays, servd as ushers, etc. bt still: long way to go. We must move ahead wth times in which we live, in add to fact that it is nt part of our heritage to deny any of our people, whether men or women.

Need nt emph that some women mr knowledgable & certainly more perceptive than ~~most~~ many men; should nt be held back or penalizd bec they are women.

Hope as we move tomorrow, women more central to our rel life & frm integr1 part of rel community so that w become ^{as a} true family bec as women shard in past, so want them at our side in future.

Rd now heroic tale of Deb & Jael in Judges 4: 1-10; 17-24; p. 297, 298 = Haftarah.

Heb. Tab., Sat. A.M., Feb. 2, 1974. Last Sabb ^{AM} service

5/16/81

5 debilitation of spirit, insensitivity, callousness
 if we do not understand that means is primary &
 as result, ~~end~~ will take care of itself ~~to~~ be OK
must be change in outlook & way of nonchalance...

CONCLUSION

A Jewish Quest

- 1 what does it have to do with us as Jews? Our way of life not so positive either; much of it banal & vulgar, & organized Jewish life not rock bottom of integrity; politics gossip, ~~egg~~ satisfied, cult of person part of pattern
- 2 how do we react to Weighted & moral issues of our era? ~~aby~~ Aliyah but this does not solve anything; b) in ~~etr~~ & this option chosen by most people (although not by some lay & rabb leaders out of all proportion to membership MNE: religion & politics very much intertwined, especially as far as morality is concerned)
- 3 c) can have verbal protest & that already more than most but need, of c, d) active commitment for vigilance for trust, for truth & for old-fashioned concept: honor.
- 4) Jud teach: we have 2 inclinations for good & for evil; man not either by nature, no Original Sin; man constantly must choose for in Jud no intermed between man & God but direct relationship, & we know what expect of us via Torah

B Specific

- 1 Mishna Berachot 4:2) R. Nehunya b. Kana said: "may be thy will, no wrong occur through me, that I err not in matter of law, call not unclean, clean & clean: unclean"
- 2 that is at issue for Weighted, for society, for man, for Jew because all intertwined, interrelated [& 1 without other = exist but not for moral stature
- 3 implic of innocent & guilt for all: Nix & us, high/low, rich/poor, old/youth, mature/child, persec/prosec & the worst sin of all is to be silent.
- 4 as indicated in several citations from Jewish tradition: Jud has something to say about most things & most often, asks moral rectitude on part of man, of all faiths, eras, places
- 5 as in PAvot: all in hands of Heaven except fear of Heaven & that is crux; if no fear of Heaven, no awe of God, man at loose ends & then Weighted occur; Derby, child cheat & nonchalance for crime, arrog of power holds sway
- 6 Jud ~~code~~ ^{with in} code of conduct, imposes restrict & asks commitment. That our task, that task of Syn, that is message for last Sabbath eve in this Sanct
- 7 may lesson ~~applied to~~ ^{applied to} past assure us of better future Amen.

Heb. Tab., Friday eve, Feb. 1, 1974.

(Last Sabbath eve in 161 St. Temple)

J. RESPONSE TO WATERGATE & PROBL OF R TIME.

INTRODUCT

A General

- 1 ths last Sab service in ths Temple & diffc occas at best; all too many emotions envelop us, of which more on Sunday when hold last service here.
- 2 why then on ths Sab the subject fr tonight: J Respnse to W & moral problems of r time? Bec.* it is functn of Syn to teach, to create climate of opinion, to present certn pt of view & ths ~~unpleasant~~ ^{unpleasant} ~~mem or aspect in~~ ^{mem or aspect in} ~~last Sabbath~~ ^{last Sabbath}
- 3 calld fr in gen terms bec of conditions of our soc - bt all more so re Watergt bec it is symptomatic re what ails us & our era on personal & natl levels
- 4 we are deal wth integ of man & nation; Jud has some- thng spec to say abt ths theme & Syn is place fr it.

B Specific

- 1 basic issue, in my view, is Truth! And already know that ths subject ~~to~~ diff interp bec: I feel people al ways have right to know, no matter what, bec affects thr destiny
- 2 while others pt faith in gvt, recog need fr secrecy: bec of internatl deal, grter expertise of others bt I do nt share ths view, obviously!
- 3 do nt trust gvt diplomacy bec of revel of past sevr yrs: ~~know~~ ^{am} suff ~~hist to know~~ ^{unpleasant} that people last to know in Europ as well as Am ~~hist~~; feel that my gen & next or my child child should nt die in war bec of treat- ies, commit, agreem of which we know nthng, ^{Is, Asia, Europe} ~~etc.~~
- 4 & in which we, as citizens, have had no voice. Dont want someone to legisl over my destiny wthout my be- ing involvd or infrmd; resent it deeply.
- 5 Jud teaches re Truth = Emes = 1st, last & mid lettr of alphabt; thus, encomp all (frm a to z in Eng alph & ths invlvs totality of person, nation, Jew!

BODY

A WATERGATE

- 1 want u to know that ~~while~~ ^{it} spk of "Wgt" here nt sole issue under consideration, nr Nixn sole villain, or any of his men; want to make ths very clear.
- 2 pt is: Wtgt become syn wth corrupt in high places, is linkd to certn state of mind which I detest; ^{Wgt} ~~Wgt~~ is just as preval on local as well as on natl levels
- 3 what is so terrible abt it: act of breakin, is 1st: utter stupidity on simplest level, ^{ill} ~~ill~~ 2nd: nonchalance wth which act was excused as if brk-in was the norm
- 4 ths led to 3rd calamity: that most of us, who still felt that men in high places are to be trusted & r honorable, are fools & 4th: arrogance of the exposed
- 5 excuse: brk-in gd fr country - height of conceit bec

- in dem society, end never justify the means. & We, who
 prosec at Nuremberg & applauded judgement there, are
 nt elig to accept "blind loyalty" = exc of criminals.
 6 "natl Sec" nt prerogative of a few; Truth fr all &
 to do certain dishonest things at expense of public
 is criminal no matter who does it! ~~the~~ Spy deals on
 level of dishonesty by def. *re: Derry, Ellsht a very private indiv*
 7 trad teaches "if u dishonest, will as conseq deny,
 lie & swear falsely" Sifre Kedoshim

B AMERICA

- 1 of c, basic probl wth country as a whole, nt only a
 few arrog men; Wtgt brings it into ~~open focus~~.
- 2 think of newsp: ^{pr news} only 1 pt of view available bec of
 1 party press. Oct ~~87~~ survey: 548 dailies fr N, 38
 fr McG = 17½ mil circ fr N, 1½ mil fr McG
- 3 ths nt only 1 party bt: denies or covers up problems
 wthin ths admin; of 1764 daily newsp only 5 reported
 burgl on June 17, 72 & cont to investigate while maj
 chains did nt assign 1 corresp to W until much later
- 4 can only marvel then at tenacity of a few who dug in
 & prevaild, we know threats vs them fr conformity.
 Bt again Jud teaches "who can protest & does not,
 is an accomplice" (Shabbat 54b)
- 5 bt come back to pt already voiced: ²we become immune
 insensitive to moral plight; ¹break-in OK, problem =
 gt caught! What a view: ³like wth Derby in Ohio or
 poems sent to mag & copied; children made to cheat
- 6 how then expect society on higher level? If leader
 dishonest, underlings also; 1st break-in always mre
 diffic than second; 1 extrme or excess leads to 2nd
 & if r nt diff frm wr, people morally enfeebled.

C PEOPLE

- 1 ths brings us to mre pos pt: people do have voice;
 Jud teaches (BM49a) "Let yr yes be honest & let yr
 no be honest"; [also: (Sanh 32b) "why word justice 2x
 in Deut 16:20? pract at all times, fr prof & loss" ¹]
- 2 man has a choice & comes time when people rebel, if
 nt in act then in thought; nt in streets bt in booth
 and if slow at first, once shown the way, do react
- 3 "all it takes fr evil men to triumph is fr gd men to
 keep silent"; ¹don't view yrselves as if watching TV,
 where ~~it~~ only talks to u; now time to talk back &
 nt only re Wtgt bt re all problem of our society be-
 cause incumbent upon each of us if US means something
- 4 Americ will survive Wtgt; [no question. John Garner
 reminds us: when ths country formd, Venice a republ,
 Fr a king, China emp, Russ Czar, etc bt we essential
 same fed union pt togethr in 1780s by 13 states. We
 will surely survive Wtgte.] Bt at what price? →

INTRODUCT

A General

- 1 agn extnd word of welcm to u as did last eve; introo
- tried to phrase essentials of who & what we are
- 2 try to be part of community, build neighborhood &
- live at p wth all our neighbors.

B Specific

- 1 no ~~better~~ T less fr today, really, than Yisro wth
- which to come into a Sanct, a new Hse of Gd; as T
- reveald at Mt Sinai in that gen, so hopefully here
- 2 of c, we all know basic value, validity, importance
- of 10 Cs bec have been part of us since childhood &
- we know thr place in our lives as Jews
- 3 togethr wth cov of Abe, 10Cs form basis of our rel.
- existence! They give us value & validity as Jews.
- 4 bt, ths AM want to explore 10Cs wth u on more basic,
- more fundamental level; again, to help us come to
- know @ othr & so u can come to know what we rep.
- 5 all contained in three words: Z'chor, Lo, Onochi

BODY

A Z'CHOR

- 1 ths refers to 4 C re rememb of Sabbath & surely one
- of basic ^{foundational} ~~aspects~~ ^{rel.} of our existence; nt that we obs S
- as ortho bt that day has special mean/sig/relev to us
- 2 bt more, mentnd "rememb" last eve when speaking of
- our coming here; we come nt alone bt are burdened by
- past which can nt be denied & which makes us whole
- 3 rememb gd & bad which we exp as a people & which
- brought us to this point in space & time; mentnd es-
- pec that fr many uprooting & resettlement of Syn fr
- a secnd time & truly traumatic exper which we apprec
- 4 recall & rememb all too well many instances of being
- expld, hurt, sought out fr no othr reason than being
- Jewish & ths part of our emot & psych "baggage"
- 5 yet, thre is joy as well: did nt lv 161 str bec of
- persec, ~~antagon~~, inflamed passions vs us as indiv or
- s Jews; indeed our rel was honored & our place was
- respectd by all in the area
- 6 we mvd bec we "rememb" that we usd to be neighborhood
- cong & now want ths feeling once again; & are here!
- 7 &, of c, as part of household of Isr, rememb Israel
- wth its trials & achievements bec only as we strong
- & viable can we do our part vis-a-vis State
- 8 in ths sense, Zochor, part of first day as in Yisro.

B "LO"

- 1 if u know 10 Cs, are aware that ths means "no" & is
- applied as "Thou shalt not"; 5 last of 10 begin so.
- 2 some may feel that ths a "neg" applic of Jud to thr
- lives, a ~~neg~~, constricting, limiting outlook bt, of
- confined

- c, ths nt the case & should nt be interp as such.
3 rather, that in rel, as in all areas of life, there should be a sense of discipline, that man must obey laws, that he must consider ~~others~~, stay in certain prescribd bounds
4 fr only as we all commit ourselves to same ways of life can we est^{abl} a soce^{sity} of concern, mutuality & trust; man confronts man bt if obey law, live in p.
5 partic worthy thought bec want to tell child: can't have everything bt, this of c, nt yet learnd by adul who does want more than his share
6 man nt perfect being, has faults bt has choice & can make adjustm;; ths entire purpose of "lo" in 10 Cs.

C ONOCHI

- 1 refers to Gd & ths word, ths conce^{pt} is sum-total of our being here; it is frst wrd bt also the "last"; it is reasn fr our nobility of life & reasn fr existnce
2 nt just Gd, of c, fr we nt authorit or dictatorial re our descript of Him re how man must believe bt, rather, Onochi represents also Torah & covenant, ^{larger} ^{positive}
3 ths brings us back to Yisro & 10Cs; Gd/rel nt so ver diffic bec Torah/Cov spelled out fr us, we know how to act, how to live, how condcf ourselves; rules are very obvious
4 as Deut tells us: nt too diff, nt in Heav can't reac on in sea can't attain bt in yr hrt & in yr mouth; & in later writings: small, still voice, within = "I"
5 bt more: Gd of history who causes all these events & leads us; He ennobles & elevates our being to place us on higher level of yearning for, while we are of small sig in His eyes, Ps: made us little lower than
6 ~~ths~~ part of "Onochi", who led us out of E ^{and} ~~is~~ is wth ^{lay} us at all times; ~~1st~~ words is also the totality & idea of Onochi will motivate us ~~here as well~~ fr gd & fr challenge fr without Divine imper^{ative} we nothn

CONCLUSION

A General

- 1 at ths Sabb of Yisro, then, come together here for the 1st time & we glad to have made beginning; sense mood of friendship
2 said last eve: will make mistakes, process of adjust ment fr us all, new way of life for area bec we forc

B Specific

- 1 still, if we use three words of 10Cs: rememb our pas, ~~and~~ don't neglect all rest aints bt use discipline, and "I" of 1st C then have gd basis for future
2 ~~or~~ these 3 concepts, ~~words~~, nt mere ^{words} ~~symbols~~ bt themes ^{put in larger} to guide & sustain us as indiv, as Jews, as humanity.

Amen.

Heb Tab. - Sat. AM - II/9/74 - 1st service Sat AM in new Temple

Hapt. Ps19

"WELCOME", == 1st Service at 185 Str.

INTRODUCT

A General

- 1 when left our build. last Sunday, in speak to assembled memb, fr & guests, cited reasons which were not affect r move:
- 2 tragedies of past: tyrants, inquis, pogrms, or disintegr of community as in othr parts of city, or "persec" of present: no threats, undue antag, no hurt
- 3 indeed, left of own free will! = ~~was there~~.

B Specific

- 1 now we here & obligd to st te who we are, to identif & introd ourselvs; that our² purps ths³ Sabbath eve.
- 2 we a cong over 65 yrs yng, part of a Lib trad & movement bt we want to live at p wth our cons/orth brth & again, as last Sund, acknow Mez frm Ft. T J C. Thx
- 3 we mvd here to become again a neighbrhd cong; we want to help stablize the community, we ask yr help & coop; urgd & cont to urge our people to move with us (& we gladly serve as intermed fr new apts!)
- 4 we offer programs of activ fr all age grps, frm earl yth to Sr. Cit/Ret; nt only serious & solemn bt joyous, social, music
- 5 we ~~intend~~ fr u to feel at home among us!

BODY

A NOT ALONE

- 1 bt, in ths gen introduct of who we are, have nt givn total picture; matter of fact, nt touchd on essentl:
- 2 bec we more than grp of indiv, more than viable organ, more than respectd instit which has ~~mv~~ mvd into ndw area
- 3 above & beynd all else: we Jews, & come here as such! ~~& it is~~ nt obvious bec ths a Syn of bec we say so bt bec we intend to act ~~accordingly~~, to follow teachings of our trad & to be motiv, fr gd or contro, where the lesson of our trad, herit, Torah leads us.
- 4 u see, we ~~do~~ nt come here alone! = tied to a past & we have brought it with us; we carry on our backs the burdens ~~of the past~~ as well as joy of the past
- 5 burdens: u, more than most, know what I mean bec ths gen. which has lvd thru horror of holoc has experientlv-taking frm Syn nt as unique exper bt ~~as~~ fr a secnd time! Reasons, of c, diff bt emot impact =?!
- 6 that part of our burden bec we shapd by what preceded us, incl: expl frm almost every majr country, d in every age "al k HaShm", treachery by rulers to suit thr whim, delib false accus to inflame an ign people against us, flames of pyre lit by Ch which = "love".
- 7 joys lightn our burden bt still wth us: grandeur f Psalm, faith of Abe & Job, scept of Eccl, love of SS

bt even more: the depth of conviction of our teachers
fr, aftr all, Jud = Bk & to learn it our sacrd obli
fr therein: inner turmoil of Jere, moral outrage of
Amos, servant concept of Isa.

- 8 & all ths we bring here to the present, a present =
at home wth banality of modern Jud & secularization
of contemp Jud; ^p in ths post-Ausch gen which spans
concept of life frm Eli Wisel to Israel ^{yet we build!}
9 our burdens heavy, backs stoopd, tear ducts full bt
spirit noble, task sanctifd, faith strengthened bec
we build home here.
0 introd ourselves bt nt really new bec we nt alone;
hist of 5734 yrs at our side. Ths eve more than a
beginning, it is a continuance.

B NEIGHBORHOOD

- 1 what will we do here & what can we hope for; u have
right to ask: what will be our place here in commun
2 have already alluded to our self-image in voicing t
belief that we motiv by trad &, in my view, that
does nt mean to pray 3x a day & to sit idly by whil
forces of destruct wreak thr havoc on persnl, local,
natl or internatl levels.
3 fr gd or fr contro, trad of Jud will spk here to
address itself to needs of man; ths cong will nt be
in-grown, self-perpet force only. Ths cong will be
part of communit & force to be recknd wth
4 all the more obv bec ths cong placd its faith fr th
future in ths community, area, neighbhd &, if we do
not maintain it what hope is thre for us? ^{we have} We have a
investmnt here we seek to protect & ask u to join.
5 are concrnd & rlate to: hosp, nursing homes to publ/
paroch schls; Ch to Syn to housing & park care
6 concrnd? sociability on pers to persn basis, 1 to 1
as well as to visit sick, care fr bereavd, counsl
those in need, call on lonely, help enfeebl'd, unite
the family, support distrought, ennoble indiv Jew.
7 these hopes, drms, aspirtns nt empty gesture, a
show of swaggering bravado, a whistling in darknss;
rather, comittment is real bec this our reput of
the past, as anyone who knows us will testify, &
ths our promise also fr the future. ^{modern}
8 enough emptiness already in the voices of man; let
the wasteland nt extend to the mouth of the Jew.

CONCLUSION

A General

- 1 sum total of remarks: we are here, hopefully fr a
very long time & fr fruitful endeavors.
2 ask u to join us, build with us, visit with us &
consider ths yr spirit/rel home

- 3 if we can create that kind of an atmosphere, mood, we will be proud & u will do us honor.
- 4 we do not have all the answers, there will be need fr adjustment, we need to get used to @ othr bt we nt afraid of quest, suggest, constructv critic-~~but~~
- 5 while we new here, really quite mature; while we seek new friends, are strengthnd by old friendships

B Specific

- 1 in wks, months & yrs to come, world will elicit more sombr teachings & hopefully, more joyful refrains ~~as well~~ from this pulpit
 - 2 bt fr tonight, in spirit of occas, let us echo Psalm
 "Ths is day which Lrd has made, let us rej & be gld in it"
 - 3 as ask u to rise & join as a rel fellowship, in wrds of trad: ~~Y" (c) / JM" p / H" d / J" n e~~ ^{mistake}
- "who has ^② preservd us, ^① kept us alive & bght us to ths day".

Amen.

Heb. Tab., Frid Eve., Feb. 8, 1974

1st Sabb Serv in 185 St. Temple. (Vestry)

FINAL SERVICE: 161 Street.

Well, good friends, all of the announcements have been made, all of the details have been pondered, studied, discussed & dissected a thousand times, everyone has been called together, all of the prayers have been spoken and sung, and now, what is there left to do and say? We have come to that point in time, to that moment in our history as a congregation and as a community institution, where we must say "good-bye" to this Sanctuary, this House of God. Here on 161 Street, where we have been for so many decades, where we have lived and thrived, where we have shared so much laughter and pain, success and failure, hope and despair, here there is no more "tomorrow". We take our leave now, forever!

What a terrible word: forever. The finality ~~with~~ which it ^{represents} ~~edges in our~~ ^{it marks a decisive turning point in your life} ~~care and~~ affects our hearts, ⁺ is frightening; ~~I feel the chill to the very marrow~~ ^{personal history} of my bones. What verse can I cite, what phrase from our literature, can one cling to for comfort; what shall characterize the sum total of words spoken here over the past 50 odd years? What event can identify with the process of leave-taking which has brought us together with such mixed emotions? The destruction of the Temple in Jerusalem, the fire and hurt of the Inquisition, the vengeance-streaked piety of the Crusades, Kristallnacht? Or, what positive event of the past can teach us ^{how to cope with} ~~in terms of~~ what we are experiencing today? The Golden Age of Spain, the enlightenment of Central Europe, the ^{great} Yeshivot of Eastern Europe, the philos and theol who have intellectually wrestled with the experiences of our people? Or, shall we look to Israel for an answer to our quest? Israel, that great achievement of our people in defiance of an antagonistic world or that very same Israel almost submerged by a tidal wave of Mid-Eastern culture; the parallel ^{to our own situation} being all too obvious!

But let us be more personal. Not all or any of us may wish to look to the forces of history for an answer of comfort. Both old-timers & newcomers alike may well find peace in remembering the babies we have named here, in the boys and girls who were Bar Mitzvah and confirmed from this pulpit, in the romances that began here, in the Shabbat kiss that united ^{their} ~~a~~ family, in ~~the~~ parents blessing their children; ^② in the suffering born and ^① in the joys shared:

the weddings that have been consecrated here, as well as the men and women who have been taken to their eternal rest from these sacred precincts.

And more personal still: what of those who have come here seeking communion with God, finding or not finding Him. What of those who have felt so deeply and have tried to define: who, what, ~~where~~ ^{where} is He in my moment of personal need? ~~The~~ ^{our} Synagogue ~~shelters~~ ^{convicted} the Jew of perfect faith as well as the sceptic. We have never advocated a "perfect" faith but, rather, a faith on man's level that he can deal with. But, further: what of the laughter, tears, hope and grief, ^{which are, humble,} the sighs that have been a part of our coming here? What shall become of them? ^{little shadow} Their sound is part of the walls! ^{today} If you can't feel this living past, I can not verbalize it and, even if I could, it would serve no useful purpose. The Sanctuary is of meaning only to those who can personally feel the history of the Hebrew Tabernacle as linked to their own lives.

We return, then, to the basic question: what can we say at this hour of departure to give us courage? That we leave here of our own free will! We leave here at a time we designate, to a place of our own choosing, in our own manner of leave-taking and that makes all the difference. There is no Inquisitor outside to hurt us, there are no Cossacks to persecute us, there is no individual tyrant who can expell or destroy us at his every whim and fancy. Think of all those of the past who had to ~~face~~ ^{leave} their community and their Synagogue with death pursuing them so closely: from Rome to the Middle Ages to the Iberian Peninsula, to Poland and Russia, to Germany and now back to Russia again! On the other hand, we leave here as free men, of our own volition, in a manner we have chosen to embrace. Bear in mind, ~~contrary to the examples of~~ ^{hurt and heartache already cited,} that this is not a persecuted community, ~~not~~ that this is not a dying, disintegrating congregation as is the case in other parts of the city. Indeed, ^③ we are alive, ^① we are viable, ^④ we are a united Kehilah Kedoshah ^⑤ and ~~nothing will~~ ^{participate} as we ~~become involved~~ in a physical move nothing will stop our spiritual progress. That is the key: we leave here of our own free will. It is for this that we must truly give thanks.

①

grief; what of the whimpers of pain, the sighs of sorrow, even the grübles of rebellion that have been a part of our coming here?² What shall become of these expressions of emotion? Their sound is part of the structure of the walls!

Therefore, good friends, wipe away the tears, let go of the haunting memories, sit straight, lift your heads, take courage for we are in charge of our own destiny, we determine our fate, we are in control. Let there be no mistake about it: we shall succeed, we will build anew, we can only gain by what beckons. As members and friends of the Hebrew Tabernacle we have never surrendered the initiative because among us, as part of the tradition of Judaism, there is vision, ^{there is} determination, ~~and~~ faith in the future, faith in ourselves and faith in God.

Let us, then, use for a watchword, for a slogan of courage, comfort and strength, the words said when we make the transition from one Book of the Torah to the other, having completed one cycle of readings and going on to the next, for that is the precise parallel to what we are experiencing at this historic hour:

P b n n J l , P b n , P s n

"be strong, be strong and let us strengthen one another".

Amen.

Heb. Tab., Sunday A.M., Feb. 3, 1974

Final Service at 161 Street

"Solemn Service of Farewell"

ORDER OF SERVICE FOR LEAVE-TAKING.

SUNDAY, FEB. 3, 1974 at 11 A.M.

Morning Service, UPB, pp. 311 - 326 (Silent Devotion)

Announcements: a) greetings to assembled dignitaries
b) order of service to follow, technicalities of how to participate in Hakofos, exit, drive to new Temple, etc.

Sermon

Adoration

Kaddish

Hakofos, see UPB p. 258f.

Actual exit from Temple with Torah Scrolls: Scrolls carried out by members of Temple Youth Group

Extinguishing of Eternal Light by past President

ONE HOUR INTERVAL while cars proceed to new location; people line up, etc.

Rabbi, Cantor, President and Vice-President affix Mezuzah

Temple Youth Group brings in Torah Scrolls

Temple President lights new Eternal Light

Rabbi Brochot: La'asok BaTorah, Shehechionu, Hagofen

Everyone present in new facility makes Motzi & receives a piece of it, dipped in honey.

NOTE: First part of Service, in old Temple, took one hour.

In new Temple facility, ritual took 15 minutes; leisurely reception followed.

5 ramifications fr today's US, [which is amoral, = clr
Jews at loose ends bec "while don't believe in much
don't believe in nothing"]

6 ths dilemma, conflict fr modern man, as Jew: safe
physic bt nt psych & therefore we wear masks of con-
fusion, distress, even fear.

7 Borow theme: we like Morranos: outside our calm is
deceptive, there is turmoil within bec we know
there is more; ^{we} we can make use of our Jewishness;
we do have something to give ^{to whom we are not permitted to}

8 ths is era, ths country, now is the hour of need!

B RESPONSIB ALIENATION

1 how to go abt achiev a brkthru? Need spec approach &
Boro = "resp Alian" = Jew stands slightly apart frm
rest & presents certain apt of view wth pride

2 def of Resp Alien = "withdrawal wthout abidc, dist-
ance wth duty". Stand back fr diff perspectiv, where
do we fit in as Jews; wthout comprom, what do we see

3 bt what is Borow saying: we diff? Yes! No need to be
emb or ashamd bec of it. Our backgrnd, exper, herit
unlike any othr; ths, responsib & oblig bec we mold-
ed a certain way

4 others: also joy, tears, achieve & persec & do not
deny, frm Armenians to Beafans, bt we diff still &
as consequence, stand apart diff & can nt compromise

5 Sabbath: even in partial obs is reject of US co^{or}cn
of time, hurry, rush mentality; make time to be mys

6 educ: no J wthout educ! Bar M: only civil initiatio
bec no combat, selfhurt, etc bt rd frm holy bkl Ex:
in 6 day war, Is changd law on ed: free educ frm gr
8 to 10! cost of Jet nt = to cost of educ youth

7 Bris: encompasses all, embraces all & that reasn fr
concern wth humanity; we nt characterless aggregate
of indiv bt "king of pr & holy nation" ^{Must take on...}

8 Israel: frm all over world fr whatever reason, now
united wth all thr faults nt as escapees bt as Jews

9 Law to go frth, if nt ammed bt wthout fail
& what is it all wthout Hebrew? means of communicn
nt only frm man to man (key diff re Latin) & man & Gd

8 "because" factr: or else Hitl would succeed & only
a Jew can understand ths concept.

9 ths, "Resp Alian" bt still nt complete picture; yes,
we Jews of assoc, of gd deeds, of culgure bt Israel
nt sub fr ^{rel} commit & lib in US nt = to piety; we con't
to wear masks of uncertainty bec no inner substance;
one can nt be Jew, even in context of Resp Alien,
wthout Gd.

① פ' דא דא אשכנזי ערפ אר

② פ' דא דא אשכנזי ערפ אר / וואו / וואו / וואו = taken seriously!

INTRODUCT

A General

- 1 J ~~that = diff~~ path of develop as vs other religions
~~refer to them~~ bec ths sc nt well develope since Jud
always emph deed, Mitzvoh, rather than dogmas
- 2 over crse of cent, probably can't identify more than
 $\frac{1}{2}$ doz theol/philos (wth everyone know Maim & no one
know Crescas) while in othr faiths can enumer, te thm
endlessly; thr names r legion!
- 3 interest phenom that today situation changd: over
past 25 yrs sev theol alone in J thought: Fackenheim
Olan, Ptuchowski, Reines, Rubenstein & Borowitz: au-
thr of bk to be reviewd ths eve
- 4 reasons fr no. of ~~these~~ diff; basic: holo ~~& State~~; as
a result, more thought in Lib Jud & Jud in genral.

B Post WWII

- 1 find ourselvs in new & diff circumst; upheaval on
sev levels: security in US shaky when news of holo
leakd out to us, plus "guilt" bec we did so little
here to help save a remnant. *on other hand:*
- 2 affluence, liberalism, divorce frm confinement *of living*
of parents, ability to enter higher educ all led to
othr extreme of question: we are Jews bt why work at
it; it is obvious to us so why be concernd.
- 4 in early cent: J had his place even if neg; now: who
what & even "why" are we?

BODY

A Who, What are we?

- 1 problm is that modern man is utilitarian, pragmat

bt nt a thinker & surely nt a philo/theol; if man
does something, does bec ~~right~~ *in fact* nt bec concepts of
theol. Mod man has neither time nr inclin fr this!
(Ike: world's events in AM on 1 sheet of paper!)

- 2 style out of grt emancip era, accent by grt material
achievemnts of WWII; we fr blacks, fr ~~ex~~ *win*, bec right
& nt bec prophets, bec we Jews, bec of Egypt; ths
nt part of our make-up
- 3 our, a "human" ethic & nt Jewish at all; some turned
totally away frm Syn (as X. frm Ch); if we "gd" human
beings, what need in modern era of highr gd, higher
motivation, theol? *all things! as humans*
- 4 it is obv, & we all know, we all have basic refine-
ments, there is art, lit, musc, cultre bt Borow asks
wthr we Jews ought nt to be plagued by memries of N2
listen to Moz & read Goethe while 6 mil went up in
smoke

on masks of humanity

C Gd

- 1 come then to what is within & primary: concept of Gd
~~& we here nt to dictate belief; rather to state that~~
there is a partic, specific J pt of view; ^{even without} ~~embarrassment~~
- 2 a-OK to talk about Him, even in public. Even more: OK
nt to know all abt Him, even to admit uncertainty!
Know little re myself; how can I know re Gd?
- b-disc re Gd should nt degenerate into disc, pro/con
in ref to r^{or} Syn bec ths excuse, rationalization
- c-Jews believe in a Cov, in rev, in persnl Gd, in Gd
of Hist, in One who is One, present, ~~in utable~~ ^{Vague}
- 3 on that level, of c, Gd = safe; Borow: ~~Jews uncomfrt~~
~~& must change bec~~ ^{bec} know that ths Gd makes de-
mands of ethic, moral nature; there are imperatives!
- 4 what a dreadfl thought; Gd a nuisance bec He asks of
us, demands affil & acknowl, asks rightness, respons
& frm beg imposes ^{part} Cov = partners in creation.
- 5 all of a sudden, we nt self-suffic bt ^{perce} on higher, mre
noble level bec of Him & bec we now committed, bec
there is a task, discipline, a Will imposd. we differ
- 6 that when last mask stripped frm us: see ourselves ~~if~~
we really want to join ranks of active, committed Jew
bec thus: achieve unity as Jew with unity of self.
- 7 Borow: if one cares, one must act. "If we will to be
J, if we make our Jness our means of ~~facing~~ ^{living} existenc
then every part of our lives will be Jewish" p. 208

CONCLUSION

A General

- 1 that is essence of bk by Borow "The Masks Jews Wear"
& it really is essence of Judaism; strip away masks
of superf & finally get to essential
- 2 bt Borow ^{living} ~~says~~ ^{theme} ~~two other things~~: a) Respons Alianatn:
we are diff, we must stand aside & apart fr diff
perspective bec Isa 42 message: servants of Gd to
people is very real task applic to contemp Jews

B Specific

- 1 Borow more specif, in closing: ~~He~~ ^{he} challenges us th
more to life than norml routine, there is purpose on
highr level & we have to find that purp
- 2 more, ~~he~~ ^{he} believes in Gd, somehow, & asks us to so
the same; to search, to ask, to think &, thus, take
the religion seriously.
- 3 ^{with challenge} it is a noble challenge & a serious one, wish u well.
[^] cant solve prt quest of world, only: who/what u are
& how u can be true to yrself. Let us start ths eve
men.

Heb. Tab., Frid Eve., Feb. 15, 1974

ecol, ch, Arabs

LINCOLN'S BIRTHDAY

INTRODUCT

A General

- 1 usual to spk on T or something connectd wth it bt ths time want to digress frm usual theme
- 2 while few of us notice, special wk in Am life; has nothing to do, fr once, wth Nix, gas, war & peace
- 3 bt, rather, the week usually bracketed by two major birthdays of Am heroes: Lincoln & Washington

B Specific

- 1 what wth birthdays being shiftd around in order to accomodate our demands fr leisure, long weekends & thrust fr shorter wkweek, tend to neglect such occas
- 2 Lincoln's birthday was last Tuesd on the 12th & Wash really on the 22nd, nt the 18th as promulgated by recent gvt decrees, & seems shame to me these changes are & have taken place
- 3 all surely aware of fact that we need some authentic heroes in our time; our era surely of modest men!
- 4 in keeping wth ths thought, would like to spk to u ths Sabb AM of Lincoln; nt bec Jud or T or anything of spec rel nature bt merely bec of type of man he was & what he can represent even to our day.

BODY

A Solitude

- 1 while already denied spec J relevance to Linc, can't deny it altogethr; my J heroes of the past are Jere & Job bec of thr struggles & inner turmoil, thr dev
- 2 and it is in ths light that I also see 16th Pres. O, course, see him nt as a Pres at all; rather, as individual & somehow ths image also I have of Job & Jere
- 3 all three, & each in his own way, must have been remarkable indiv; nt only did they stand tall bt were grt in stature & all of our trad, whethr J or Am, nt the same without them.
- 4 Lincoln was a Pres, a reformer, a grt emancipator, a lawyer, a man constantly surrounded by people who nt only rose frm humble origins bt never denied them
- 5 bt I do nt see him in his many offic guises at all; rather, (& perhaps u should read Carl Sandburg's vol on A.L. again) I see him almost exclusively as a very lonely man, one lost in solitude, one only at peace when by himself.
- 6 we know he sufferd terribly: was ugly, admin torn by scandal, country torn by war, personally much malignd and personal family tragedies beset him & we know what a sensitive man he was; how it must have
- 7 still, ths man stood straight, took risk of being of & by himself, could afford his own company & he took strength from all his possessions: inward ones
- 8 called up reservs & as Jere & Job, he prevailed.

B RESPECT

- 1 Lincoln also known as a humanitarian, wth partic ref to slave question. Something we all know.
- 2 bt, more than that: L did nt always feel ths way re blacks; his view evolvd over course of yrs & cynics: woo them away frm Confed & thus sabotage S agric
- 3 bt whatever the reasn or purp: L showed an inherent respect for man, any man, & ths spec reason why he rembrd by all people, of all races, color & creed.
- 4 indiv who did nt respect could nt have spoken the wrd at Gettys as he did; simplicity of acknowl dead & heroic living simply too much frm heart to be anythr othr than sincere, that of feeling & genuine depth
- 5 we feel his pain, sense his loss, respect his view of man, gain courage frm his detirmin, acknowl his elev of even the lowest of low to place of dignity
- 6 what comes thru re L was his respect for life, for man, for existence & in so doing he taught us all a very meaningful & valuable lesson which has certainly nt outlvd its usefulness.
- 7 L nt confrntd wth what plagues us bt would like to think that bec of what he was, invasion of rights of ths day, of arrog of those in power, of fraud by those given publ trust
- 8 would have been minim if nt elim ~~but~~ Know his admin far frm perfect bt did nt ~~degenerate~~ bec of his respect, his integ, his character.

CONCLUSION

A General

- 1 when L was assas & train carried his coffin back to Ill., people lined rt of train in silent tribute, the tears flowing freely
- 2 we rememb L still & seek his like again fr good of our country, fr gd of our souls, fr gd of mankind
- 3 he was lonely, ugly, oftn desoltate bt he found a response in the hearts of people & he cont to live.

B Specific

- 1 ths wk of Brthrhood, concept done away wth long ago bec while ~~out~~ time needs it, time does nt lend itself to this pt of view: empty bt full of words
- 2 rather, L birthday tells us that ~~lon~~less nt always bad, that respect is vital, that life is meaningful & that no matter how diffic outward appearances, with in the light of faith illumines one & all.

Amen.

Feb. Tab., Sat. A.M., Feb. 16, 1974

REL. DEVELOP. IN AMERICA: II: REFORM

INTRODUCT

A General

- 1 title of ths ^{but} series is "Rel Develop in US" bt in case of our disc ths eve, Refrm, ths scope ^{was} too limited
- 2 Refrm had its genesis in Europe where certain cond. brought it into being; however, it flourshd, evolvd, expanded and made its impact, lastingly, only in US

B Specific

- 1 what was prpose of Refrm? a: help stem tide of assim and conv, and b: express Zisetzdist = Enlightenment ^{18th}
- 2 developm of Refrm really part of central european scene, nt EE; EE still ghetto life bt Centrl/West E winds of change: lit, sc, math, poetry, politics ∴
- 3 Jews in 18th cent, affectd by sweep of Revol every- where, also part of ths trend; wantd diff rel which would nt sep them frm X re cloth, lang, accent, educ
- 4 as Jews, path to educ, proff, respect in community = closed; as converts or total assim = open!
- 5 key provided by Moses Mendels; transl Bible into G, using Heb script; thus, educ ^{reform} of Jews in German & conseq: German lit, philo, phlology, world affairs
- 6 Jud, as past knew it in gen ortho terms, would nevr be same again; ths disc based on Gilbert Rosenthal's "Four Paths to Gd" & would recommend it to u.

BODY

A JACOBSON, et al.

- 1 in order to stem tide of assim, teachr in Seesen 1810 suddenly inaug changes in Heb liturgy & ritual & did nt bothr to hide these changes, ^{earlier in homes only}
- 2 confirmation fr girls, sermon @ wk & in german, org & choir to name bt a few; cyasd controversy, of c.
- 3 nt much till 7 y s later, 1817, when Hamb cong took these changes to hrt & gave them grter impetus: eli concept of personal Mess, remvd return to Zion, eli ref to sacrifice in Temple in Jerus, intro vernacul
- 4 ths time, in majr city as Hambrg, changes cataclysm so much so that nt only castig by ortho bt physical violence;
- 5 some battles took yrs ^{sometimes} ~~to resolve~~ & were nt resolvd except d of participants; in Europe espec where gvt supportd rel organiz & instit. Ortho claimd ~~they~~ ^{they} nt J & so no support; for Ref to prove ~~they~~ legit = diff
- 6 bt new gen of Jews saw in ths new movement chance fr accomodation betw trad and modern needs without total assim or conversion; Ref grew & took hold in majr cities: Frankft, Vienna, Metz, Lond, Berlin, P
- 7 of c, cong were small & remained isolated; all more so aftr revol movements failed in 1848 & all lib frc were crushed. Refrm suff same fate & now emig to U.S.

B AMERICA

- 1 Have given ths course many times & most of u familr wth details of growth; ^{as those of u studied wth me} also know diff evolvement of Refrm in Europe.
- 2 emphasize only: 1824 Charleston, S.C. petitiond ortho cong fr changes & was refusd; broke away wth few fam bt grew & wrd spread bec Ch was imp city in early 19
- 3 most cong we know today evolvd aftr 1840 & 1850s! ^{with new, more war - Ref perfect in them: Am + Jewish!} fr ex: Wise did nt come to US till 1846 & most of men who were to be the "giants" came even later
- 4 Wise was man who saw need for organiz in new country to give people sense of cohesion & ^{new} ability to share exper & fears & achievements in new land; newspaper & Minhag America = in Engl, Heb & German!
- 5 eastern US mergd wth mid-west in grt compromise: Wis accept prayerbk of Einhorn & east joined Wise's majr organiz: UAHG, fd in 1873. Aftr many false starts, HUC fd in 1875; next yr CCA^{rk} meets in Cincy fr 100 b
- 6 also battles between ideologies bt all almost eclips due to "invasion" of EE Jewry in late 19th cent who ~~emerged~~ ^{emerged} ~~from~~ ^{from} Jud in America & had no symp fr German Refrm or West intellectualism. Bth Jews in ~~name~~ ^{name} only!
- 7 relations betw two concepts of J never happy; thus, latr came to growth of Conserv Movement (nxt month!)

C IDEOLOGY

- 1 must always rememb that to Ref, J never a static, one-time rel bt an every evolving movement; no dogma Maintain that Jud nt orig in any case, certainly ^{not} ^{not} Torah Jud bt Rabbinic Jud; many changes over centrs.
- 2 Refrm carried it furthr, fr in attempt to be diff frm ortho, went to extremes & elim most "J" ^{aspects} themes: hat, Hebrew, sep men/women, caste systm, & of c, lengthy service which no one understood anymore.
- 3 patterned itself aftr Protestant movement wth its genteel ways; would have none of "orientalism" of ortho & some cong, bth in Europe & US, worshpd on Sundays.
- 4 reason: Torah nt Divine on Sinai bt Gd-insprd; cont insight, Biblicl criticism valid; man involvd in the developmnt & able to choose what to accpt & what nt! Kashrut elim as "kitchen Jud" & nt worthy of new age
- 5 as time went on, of c, & movd into 20th cent, concept of Ref J ^{again} changd consider^a bly; a def swing back to r- & all the more so as majr events took place: Balfr Decl, WWI & WWII, awareness of holoc & Israeli State
- 6 more Hebrew introd, Zion's offic. policy, move to sub-urbs creatd grwth in membershp & educ of children: new vitality & furthr experimentation until last sev yrs when rel attend & religiosity declined alarmingly
- 7 ths one of reasons fr new prayerbk soon to be publ

CONCLUSION

A General

- 1 of c, grt ideol advance fr refrm nt in liturgy at all bt in how movement views its role vis-a-vis soc.
- 2 nt emph Torah per se, refrm frm beg emph prophets & thr message for our world; thus, social justice the most meaningful contrib espec in recent yrs
- 3 safe to assume, Ref J as a movement espoused every lib cause in America since Depression times &, in long run, always on side of morality, right & justice
- 4 took Leo Baecks concept to heart "warning vs making Jud a prisoner incarcerated in the syn, a captive lockd in the temple who may nt be let loose to walk upon the streets of life"
- 5 ref Jud therefore became the conscience of J world in US, long before conserv & cert more so than orthodox
- 6 Bth movem ~~as well as~~ rabb leadership embroiled in controv bt inspired the membership to idealism.

B Specific

- 1 Ref = really 2 movements: ¹frm Europe to US wth each its own make-up & heritage; also, ²it is classical in clinical, intellectual approach & later turnd more trad to satisfy hunger of Jew in more modern time.
- 2 movement savd many & has grt deal to give; its adaptability its chief characteristic & loyalty it has fostered among yth especially makes it meaningful rel experience in our time.
- 3 have nt spoken of its theol, philo & ties to Israel on scientific & archeol levels, all of which pertinent, [bt often] felt that Refrm basic fr me, ^{crucial in int'l. level.}
- 4 obv also fr u, as u part here & we part of movement; can nt, wish nt to sep ourselves frm it. We have grown wth the movement; we may nt always agree bt surely, Ref a force to be recknd wth all over world
- 5 via Soc Actn C in DC, Schl & Yth in Israel, World U to unite scattered remnant of Isr in every part of world.
- 6 Refm kept us alive & deservd our loyalty & trust.

Amen.

Heb. Tab., Friday eve, Feb. 22nd, 1974

INTRODUCT

A General

- 1 surely u all fam wth problm facing us as we build a Temple here by reconstruct exist facil in two stages
- 2 first, ths area & it now wholly complete & now the upstairs for that is whe e permanent Sanct will be.
- 3 all this of partic meaning bec of our T & Haft portn fr this AM; Ex 25:8 *אֲנִי אֶבְרָא אֶתְּהֵיכָל עֲבָדַי יִשְׂרָאֵל* quite explicit: "let them build me a Sanct that I may dwell among them"

B Specific

- 1 it is at ths pt that we find out all the details: need an Ark, table, curtains, candlesticks, altar, court and all other appurtances meanigfl to such undertakng
- 2 can well apprec problems of building in the past for we exp same; the physic areas of concern are enormous
- 3 bt ~~it is at this pt that~~ Torah asks more of us, as do we of our contemp members and friends: phys is vital bt spiritual is nec also; while ther. is a definite call fr skilled workmen, need skill bt feeling, more!
- 4 & that pt at issue this A.M. as we learn from the past in order to cope wth the present, to assure futr

BODY

A WILLING HEART

- 1 amazing aspect of construct in Biblical times is that nt everyone was able to participate & reasons for distinction even more amazing
- 2 had noth to do wth tribe or yr place vis-a-vis rebell or ~~whethr~~ acceptd Law as reveald just short time ago; only criteria was "willing heart"
- 3 what does ths mean? To me, one who wantd to participate in bldg process bec of motivation frm within; whose heart was attund to idea, purpose, goal of Sanct
- 4 many of us particip in all sorts of activities frm day to day bt more often than we like to admit, it is a perfunctory participation; ~~We~~ do bec we must
- 5 in ths concept of T the feeling is expressd that ther is more to work than mere phys labor and that only he who wants to create can truly particip wth "will. hrt"
- 6 very much akin to story of three men working on strt: what u doing? a- breaking up stones, b- sorting stones and c- building a cathedral.
- 7 he too was engagd in same task bt had view of goal.

B Offering

- 1 in T porti n, willing hrt was not suff of & by itself bec people had to bring an offer as well: gold, silver precious stones, skins, etc.
- 2 today, people also askd to make an offering, usually

- in terms of money bt in keeping with theme of T, that is nt sufficient! *There is more to give than money alone!*
- 3 need offer of time, concern, effort in order to bld and, just as vital, offer up the cynicism and negativity that plagues all too many of us.
 - 4 whatever sac askd of us in terms of new Temple is of vital concern bec as we give, of ourselves, Syn ~~grows~~ and we the better & stronger; we the beneficiaries.
 - 5 what anc community built was a Sanct fr its future & same fr us; nt temp shelter bt something to sustain, ennoble, sanctify and enrich & in order to accomplish this: truly needed to sac

CONCLUSION

A General

- 1 the similarity to our own situation is striking; it all depends on how we react to it in order to measure our chances fr success.
- 2 we have so much to offer: Sist, Men, PA, Yth, etc bt, in final analysis, we are much more; we a rel organization & succeed = if we motivated properly.
- 3 we are more than the sum of our parts; all of our affil grps, whethr fr serious or social purposes, are nought if nt dev & ded to ultimate purp: rel.
- 4 and in ths context, recall words of T: people are nt coerced to give off, noth demanded & noth assignd; there is no force & no threat ~~to their duty~~
- 5 rather, if heart is willing for that tells whole of man's concern for the totality of his commitment.

B Specific

- 1 it is the same we ask of u. We ask fr your offer, even fr your sac, whethr you memb here or not bec what we create will be fr gd of us all
- 2 we ask that yr heart be willing to be part of our endeavors; nt at expense of others bt fr gd of all.
- 3 join us, particip to fullest, make numb grow, give support to our dreams & even if u do not agree wth all we represent, let the heart be willing as far as Judaism is concernd.
- 4 if they were able to build, so can we; if they survivd, we also; if they source of credit to continuity of our trad, we shall act & live & pledge in like manner. Truth of past, finds application today!

Amen.

Heb. Tab., Sat. A.M., Feb. 23, 1974

INSTALLATION OF AFFILIATES

INTRODUCT.

A General

- 1 at ceremony such as ths, when install heads of Affil grps of a cong, espec in new surroundings, must ask some pertinent quest
- 2 nt so much: what do we ~~do~~ as Affil Grps (bec known) bt, rathr, what does it mean to be part of Lib Cong. &, conseq, what do we believe, what should I believe
- 3 summ: what does it take to be lib Jew today? We nt less than ortho bt have very def pts of view, ideas, philo, theol & ^{while} we diff frm ortho bt surely nt less!

B Specific

- 1 over crse of yrs, ^{movement} formulated basic principles in 1885 & latr in 1937 & these Platfrms indic shift of beliefs within Refrm frm left to more trad
- 2 & even today, much disc re Guide fr Refrm Jews, just as new PB being issued & new Hagg in time fr Pesach.
- 3 all ths import. bec we learnd that ideol nt suffic bt need ritual, practices, custms as well in order to establ discipline; more so, psych valid that symbols play majr part in attitudes of people; [thus, in convict & commit & dev of Jew to trad of our fathers.]
- 4 being Refrm, Lib, our trad, symbols, linked ~~change~~ to fit modern needs bt these symbls very real nevrthles

BODY

A PLATFRMS/GUIDES

- 1 those of modern times, who establ Guids re what Lib Jew should believe ~~go on assumption~~ ^{know} that all codes, platfrms, tracts were ~~new~~ written ~~by grps of indiv~~ ^{acc. to needs of indiv}
- 2 Sh Arch, Mishna Torah, Siddur nt written by committee bt by indiv; they formul a ^{pt. of view} ~~code~~ by which people lvd & all based on three areas of Jud concern: Mitzvah, Halacha & Minhag. All else was secondary.
- 3 for ex: R. Gershon in 1000 = monogomy; R. Amram = Siddur we follow; Meir of Roth = law via Responsa.
- 4 in ths way, Ref Jewry also evolvd; did nt emerge fll grown; issues arise over yrs & need new inter/insigh
- 5 some issues wth which Ref dealt, at random: Brit M hy M or MD & what if m must lv hosp aftr 4 days? We insist on 8th day
- 6 Civil div recog & party does nt need a Get; I do nt rd Ketuvah at Wedd cere bec content nt in good taste & validation of m nt depend on Ket bt on civil licen
- 7 Ref calls into quest change of name fr very ill indi bec custom basd on superstition & nt at all same as a meaningfl prayer for recovery
- 8 also, while permit cremation & offic, is it contradic in terms to insist on burial of ashes in J ground?

9 on ths level, constant disc & evaluation bec Refrm nt static & conse^q, what do we believe very real q! Disc & concern of many schlar's who formulate Guides to help us re beliefs fr our time.

B NEW GUIDE

- 1 seems to me that at occas such as ths, Aff Grps can also be burdnd wth quest of what we believe & what degree of influence they ought to exert ~~on ths level~~ on our cong bec of who they are, & what role they p^l take MEN'S Clb they influential in Ad Ed& never hesitant to fulfill role assingd to them fr reg lect, new progrms, discussion
- a-bt if int. in ed, why not try to formlte course of study, primary concerns for converts! What requir Mikveh, Hebrew, Kashrut?
- b-knowl req ~~of~~ realistic evaluation^{to} what we know, in consult wth r/c, approv of cong = offic policy as to what req at HT for conversion to Judaism
- 3 PA does grt job wth kids, always ready to help bt knowing wth whom they deal, let something more profound emerge; wth eye to morality of our children a-want to tch our kids values, principls, ethics & yet, very real needs & compromises re money in soc. OTB, Nos rackt, Bingo parlrs part of our world & embracd by State fr purposes of extra tax remenue
- b-if ~~present~~ ^{what should be attitude of rel against?} ths spectacle to kids = rel? Bettor is always the poor, needy, gullible who feels he can gt rich quick bt, in effect, gets poorer; ^{sure so via loan-shark}
- c-do we have right as a cong to furthr ths illusion by ^{of financial gain at any price} introducing games of chance in our cong settin or even somewhere else bt under our auspices? For very gd purpose bec we need to exist!
- d-of c, only in consult wth Brd, Off, etc bt ~~let~~ ^{let} a dial begn, bring subject into open, why nt wth PA who deal wth our future & seek to implant certain values. I vs it bt dial & imolic serve gd purpse
- 4 what of Sist? Grt help in move, self-sac fr Wed pro grm & hope fr cont grwth. Bt more: ladies in charge of our homes, ths our spirit home; any change here? a-refer partic to use of Hebrew here; in homes our women influential in our choice of language! Spec should disc come out of Sist re use of Sephardic?
- b-we use Ash bt teach kids Seph; time to change to modern, Israeli usage? Again, in consult wth R/c bt why nt disc, evaluation, recommendation frm our Sist bec if they have view, surely we will listen
- c-who says they nt entitled to initiate ths quest?
- 5 nt for gtn Yth: partic in rallies, protests, parads & gd; bt why nt in services? delight to see them

INSTALLATION OF AFFILIATES

A INTRO

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Sist bec if they have view, surely we will listen

c-who says they nt entitled to initiate ths quest?

5 nt for gtn Yth: partic in rallies, protests, parads
& gd; bt why nt in services? delight to see them

if Gen. in past guided by laity,
by concerned indiv, by not we?
Surely also in need of guidance
• why not, then, a Guide just for us!

bt ^{want} ~~what~~ them to realize that all extraneous without
Syn. Fr them & fr future, new area; put it to use.
CONSLUSION

A General

1 thus, evaluation of Ref J Practice nt ever completed
bt ongoing bec we need to be linkd wth past & present
in whatever form necessary. We change, interp chan

2 ths is task we bestow on our Affil & the Pres on r
pulpt ths eve: MRS, GUSTI ABRAHAM, Sist

MR. NORMAN EISKNER, Men

MRS. SONIA HARTOG, PA

~~MR. STEVEN WITTNER~~, fr Yth *Jay. Linden*

3 think of what it means to be Lib Jew, to be part of
our cong, in more than ordinary manner. We know:
Sist fr meals bt can influence our rel expression
Men, gd NYr Eve bt evaluate what it takes fr conv
PA, gd apples fr TuBshwat bt how much reality to
our ethics?

Yth, gd dances city-wide bt where commit to relign
on higher & more noble level?

B Specific

1 these are challenges we impose on u, which u may
accept, deny or ignore bt by whatever yr response u
will be testd

2 hope u continue yr gd work as before bt now add rel
dimension, make our Jud real, personal, part of our
life & bring us together on that level as well.

3 hope that fr Pres, offic, Brd memb listed will be a
gd, successful, inspiring yr of effort in our ndw
Temple; pledge u our coop ~~but~~ count on u to make Jud
come alive & befitting needs of 1974

4 u able to influence degree of rel commitment in ths
cong & I hope u will make the most of it. In that
spirit install ~~Pres~~ & through them thr off & brd
(alth NT Pres & Brd of cong until aftr cong meet)
as we ask u to rise fr blessing...

Heb. Tab., Frid Eve., March 1, 1974

ANNUAL INSTALLATION OF AFFILIATES

INTRODUCT

A General

- 1 on ths S will try something diff, new for our cong & want to spend few min wth u to explain & acquaint u wth what is abt to happen
- 2 am referring to concept of "Havdalah" which we will introd ths aft fr 1st time. Of c, nthng new in Jud & pract by ortho & perhaps conserv fr generations (perhaps even by u) bt nt here since my tenure
- 3 have no idea who, how many, why will come bt acquaint u wth idea &, even more, invite u to attend.

B Specific

- 1 of c, following upon trad path. Used to obs Shabbat in home & Syn, wth sidetrips to fulfill Mitz in th community by visit sick, elderly, socializing
- 2 bt then, in hours of late afternoon, men would gathr again in Syn for two reasons: fr study, services, & finally for Havdalah
- 3 in ths way, would nt only pay homage bt would enhance thr knowld of Jud; intellect sharpnd, spirit refrshd, mood upliftd, ready to face another week of ordinary
- 4 it is in ths context, that we can appred Havdalah.

BODY

A SABBATH

- 1 can do best by taking circuitous rte. Jew lvd for only one day: Shabbat; was apex of his peligious & often personal existence
- 2 all more valid fr areas where lot of Jew nt a very pleasant one; steeped in poverty, persec, despair fr six days, 7th was a release of spirit
- 3 even poorest, most oppresd managed to be king fr 1 day & actd accordingly; more, he prepared himself accordingly & anticipatd occasion as such
- 4 came home early, dressd diff, home neat & clean, ~~ad~~ spec in most minute way if too poor, fam gatherd; lights, brd, wine, perhaps even bit of meat, bless
- 5 & if Jew was the king, he greetd Sh as Queen or as the bride who would fulfill him as a person; no wonder most popular melody to welcome Sh = L'cho do
- 6 ths, then, was manner of preparation; spiritually Jew liftd himself out of ordinary & found glory in day specially set aside bec Gd rested on 7th day.

B SUNDAY

- 1 bt aftr day was spent in unity, study, prayer & wth glow of culture, Jew facd "re-entry" problem into every day society.
- 2 in very real sense, knew that next day, would nt be king any longer; would be just another day, even worse: first day of wek, wth five more to follow

- 3 as conseq, needed something to prepare fr this neg influence, as much as prep himself fr beauty of S. Jew realizd, long before Freud, that mental prep as vital, & perhaps sometimes more so, than physical
- 4 he had to devise way in which he could graciously sep himself frm special S to begin ordinary workday to divide sacrd frm profane & thus come back to Hav

C HAVDALAH

- 1 that is what H means: sep, dividing frm sac to prof.
- 2 say any no. of blessings & all assoc wth certain symbols bec in brief ceremonies, all 5 senses involvd.
- 3 taste WINE via Kiddush as part of every ceremony smell SPICE to remind us of special nature of Sabbath see LIGHTS & ths remind of lights on Fr eve & in us feel FLAME as inner warmth will keep us through wk hear BLESSING for all of this & thus brought together
- 4 in same way that Havdalah candle is twisted to indicate that all aspects of ths ceremony are linked together; or, that bth sacrd & profane of life are ~~linked~~ ^{interwoven} & tied into human being bec nt one wthout oth

CONCLUSION

A General

- 1 in ths way, understand Havdalah, as practiced today & as was the case in centuries past
- 2 gd concept still bec we need ths division; ths sep nt only re S bt to remind us that such sep/div occur fr us in all areas of life
- 3 that our oblig to compartmentalize certain aspects of our exist & that we know enough to make choices for what nec, what permanent, what vital as vs prof

B Specific

- 1 that is how we will spend part of ths afternoon, in ths setting, from 4 to 5:30 P.M.
- 2 invite u to come, share in disc & then Havdalah; ^{as result,} we hope yr workweek more palatable & u more at peace.

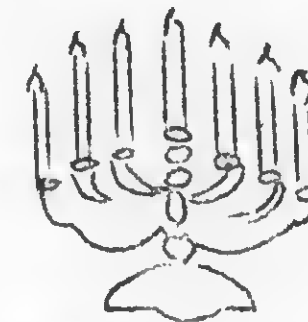
AMEN.

Heb. Tav., Sat. A.M., March 2, 1974.

HEBREW TABERNACLE CONGREGATION

551 Fort Washington Avenue
New York City 10033

ANNUAL INSTALLATION SERVICE OF AFFILIATES



March 1, 1974

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PLEASE NOTE: All of our Affiliate Groups: ASisterhood, Men's Club, Parents' Association, Youth Group, etc. carry on a full schedule of activities. You are invited to attend and to join. Please call us for detailed information in regard to the Group that suits your needs, at LOrraine 8-8305.

Your inquiries pertaining to membership in our HEBREW TABERNACLE CONGREGATION are invited. Please address all questions to Rabbi Lehman, Cantor Ehrenberg or Dr. Hamburg, our President. Information may also be obtained by calling the Temple office which is open Monday through Friday from 9:30 A.M. to 4:30 P.M. at LO 8-8305.

INTRODUCT

A General

- 1 ths occas of P marks rememb of prejudice, misinform, villification & desire to hurt one people, bec of its comittment to its own ideas ^{of worship, & life}
- 2 there is not one instance in Meg to indic that Jews vs Persians bt, still, basic hatred vs them bec diff
- 3 ths obs of P calls to mind recent diatribe by D Berr vs Israelis; again, a simple matter of blind prejud, unreasoned thinking, antag of spirit bec Israeli has chosen to remain alive & nt submit to contemp Haman!

B Specific

- 1 ths eve, in spirit of P, would like to answer some of Berrig accusations and erroneous statements
- 2 must also tell u that I grt admirer of Berrig fr lon time; respect him re VN, read his bks & am sympathet to his idealism
- 3 yet, remarks made some time ago ~~to~~ Assoc of Arab U. grad simply too antagonistic to ignore; pressure grt already vs Ghandi Peace Prize & Rev Donal Harrington refused to present it: this issue now closed!
- 4 bt get insight into a-s today if ths kind of indiv, motivatd usually by idealism, so erroneous re facts.

BODY

A Accusations

- 1 in first instance: "Jews arose frm holo armd to teeth ^{war-like} Anyone who takes trouble to know our history will understand that we arose frm holo more d th-n alive
- 2 coming out of Aus, Trebl, Maiden, etc what kind of weapons did he think we had?
- 3 and by 1948 we had only antiqu rifles, obso planes, expl^sovs droppd out of cockpit, no armor vs modern weaponry of Arabs who pledged to destroy us. Armed teeth!!
- 4 second accus: Isr became a "settler state, like US & S Af." Def of "settl state"? Imperialism = sbjugatr of minorities, natives, etc. Comparison to S Af is as odious as Russian comp of Isr to Nazi blitzkrieg.
- 5 anyone who knows Isr law & been there knows freedom of Arab; prior to Oct war desire of A to come to Is. Settler State: partition OK by UN; India, Pakist, B no comment re thr impos of rule, refugees, etc.
- 6 third: ~~cars~~ a dream gone wrong; Isr nt abol pov & misery bt, rather, mfg human waste = by products of entrepreneurs & mil/indus complex!
- 6 ths an outrage on every level: we introd war, held back names of POWs, nt let Arabs live? knows nothing of social experiment, social welfare & mental hlth, above all: nec of defense budget at expense of betterment simply bec others threatnd fr 26 yrs. What alt?

- 8 finally, adding insult to injury, accusd Isr leadr
& Am comm as having adoptd "Nixon ethos" = war monger
in his vocab recalling his stand re VN
9 declines to accept every st_{atic} that Jews in US for
McG by 2/3 in 72 elections & that Am J leaders among
first to be vs VN war, when nt fashionable to do so
10 in short, accus by Berrig a lie & intellect disastr.

B ANTI SEMITISM

- 1 many things might be said about his accusations bec
ths a-s nt only on usual emotional level bt on intel
social & theol levels. Further implications:
2 conscience of world seems savd now; have done penance
for d of six mil and OK again to attack Jews, Israel
and all causes which embracd by them
3 Berrig: made remarks "in spirit of love & concern" bt
we should be preservd frm these kind of friends; one
Haman, Torquem, Hitler was suffic bec they also able
to rationalize thr horror *amse or subc.*
4 finally: theol problems fr Jesuit: Jews alive & we
prospr; nt acc to schedule bec rejection of X theol.
We ought to lose faith, land, spirit bec truth not
wth us bt with him
5 & ths spirit a-s, ths survival of Jew, forever proble
to the Church. Like Haman, he can nt accept that we
will not bow down!

CONCLUSION

A General

- 1 one gets idea that Berrig deeply troubled soul; find
himself no longer relevant as he was but five yrs
ago. Needs, wants to be lvd, respectd, looked up to
2 his ego nt fed; he almost paranoid in delusions of
own self-righteousness. Once his rightness vindicat
bt now he is a man in search of a cause
3 will nt find it in attack on Israel nr vs Am Jewry

B Specific

- 1 Purim an occas where we attackd ~~but~~ triumphd; so wth
Berrigan & those to come in future.
2 see his diatribe in Feb Commentary; Oct 1973 "Americ
Report". Urge u to rd & follow up.
3 occurs to me, as in time of Mord, nec for us to be
alert, watch fr these distortions, for danger is al-
ways present. ~~that~~ Most evil comes frm ill-informd
bt well intentioned men.
4 our task in our time: to be Mord & Est in order to
control the Hamans who seek to do us & Isr harm. In
view of implic of Berrig, ths lessn of P fr today.

Amen.

Heb. Tab., Th Eve, March 7, 1974. EREV PURIM.

READING OF MEGILLOAH

Introduction: Song; Binder Cantata: Esther, Q of Persia

Brochos

Cantor: selected vv Chapt. 1 & 2

R: You just heard story of Vashti & selection of Esther. Now: new theme & old theme: Mord will not bow down to Haman; Chapt. 3: 1-11

C: selected VV, Chapt. 4

Cantata Selection

R: Have juwt heard plea by Mord that Est help in averting evil decrees vs her people but she is afraid; Chapt. 4: 14 - 5:3

C: selected vv Chapt. 6

R: have just heard how egotistical Haman had to take M through streets of Shushan announcing: thus shall be done to the man whom the king delights to honor. Now, Ham, King ~~xx~~ at Est house for banquet and Esther is ready to plead cause of her people: Chapt. 7:1- 10

C: Chapt 8, selectd vv

R: All ended well for ~~people~~ Jews; evil decree ~~abolished~~; Mordecai obtains great honor; King & Queen Esther happy & the day kept for a holiday with gifts for perpetuity to remind us of this episode Chapt. 8 9: 20-23; 26-28.

Cantata closing

Sermon

Adoration

READING OF MEGILLAH :

Introduction: Song
Brochot

- 1) Cantor : selected vv - chapt.1 & 2
- 2) Rabbi : Chapt.3 : 1-11
- 3) Cantor : selected vv chapt.4
Cantata
- 4) Rabbi : Chapt.4:12 - 5:3
- 5) Cantor; : selected vv chapt.6
- 6) Rabbi : Chapt.7: 1-10
- 7) Cantor : selected vv chapt.8
- 8) Rabbi : Chapt.9: - 20-23
26-28

Cantata

end

Scrup
Adoration

Binder Cantata - "3, Q D P"

Report by Anti-Defamation League Sees Examples of New Kind of Anti-Semitism

By IRVING SPIEGEL

The Anti-Defamation League of B'nai B'rith asserted yesterday that American Jews were becoming increasingly concerned over a new kind of anti-Semitism expressed by individuals and institutions.

The conclusion is based on a three-and-one-half-year study made by Arnold Forster, the league's associate director and general counsel, and Benjamin R. Epstein, its national director. The findings were made public at a news conference at the 61-year-old human-rights agency's headquarters at 315 Lexington Avenue.

In their analysis, Mr. Forster and Mr. Epstein concluded that the "major difference between anti-Semitism today and the traditional kind is that the new anti-Semitism is not necessarily deliberate in character and is more often expressed by respected individuals and institutions here and abroad—people who would be shocked to think themselves or have others think them, anti-Semites."

In asserting that "hostility and insensitivity to Jews and Jewish concerns were displayed by 'respectable' elements in the American media, clergy and government" before the recent Arab-Israeli conflict, the study cited the following as examples:

¶ A Palm Sunday sermon in 1973 by the Very Rev. Francis B. Sayre Jr., Dean of Washington's National (Episcopal) Cathedral who called the Israelis "oppressors" and "used language which, deliberately or not, revived the central theme of anti-Semitism — that the Jews collectively are guilty of having killed Jesus." (The league also charged that Dean Sayre "equated the willful murder of Israeli athletes by Arab terrorists in Munich with the accidental deaths of villagers during Israeli self-defense raids against terrorists' bases in Lebanon.")

¶ An address before the Association of Arab University Graduates by the Rev. Daniel J. Berrigan, the Jesuit priest, who "castigated Israel in New Left terms."

¶ Rowland Evans and Robert Novak, the columnists, "consistently hostile" to Israel since 1967, "frequently echoed the main themes of pro-Arab propaganda" — that Israel's war successes made further United States arms aid unnecessary; that Jewish pressure groups control the Government's Middle East policy.

¶ The American Friends Service Committee (Quakers), "long admired for humanitarianism, published a pro-Arab document entitled 'Search for Peace in the Middle East,' which repressed facts and distorted history to reach a slanted and one-sided set of conclusions."

¶ "A segment of the press led by The Christian Science Monitor defended and justified the Arab attack and 'swallowed whole' the Arabs' propaganda claim that they were merely attempting to reclaim Arab territories."

Fulbright Accused

John Hughes, editor of The Christian Science Monitor, reached by telephone at his offices in Boston, said, "We try to be even-handed and, in the course, we incur the hostility of both sides."

Mr. Evans, reached by phone in Washington, said, "It is too bad that reporters or columnists who attempt to report objectively on the highly emotionalized Middle East so often are attacked by friends of Israel for being anti-Israel or

Son, the Santa Claus," "Fanny Hillman: Memoirs of a Jewish Madam," "How to Be a Jewish Madam," "It's Fun to be Jewish" and "Loxfinger."

Mr. Forster said in an interview that the forthcoming American Broadcasting Company television production of "The Merchant of Venice," starring Lord Olivier, did not lessen the impact of anti-Semitism.

Mr. Forster, who has seen the production, said at no time was "the viewer permitted to forget the Jewishness of Shylock." He said, "It pervades the entire play, and if the Jew is not being exoriated for his

evil and unprincipled ways, the stage settings and props constantly remind the viewer this play is about Shylock—a Jew."

The production is scheduled to be shown on the evening of March 16.

A spokesman for the American Broadcasting Company said no comment would be issued concerning the charge.

Mr. Epstein and Mr. Forster asserted that the possibility of a major outbreak of anti-Semitism did not exist "but holds a potential for the future."

The study will be published next month as a book, titled, "The New Anti-Semitism" (McGraw Hill).

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Mr. Evans, reached by phone in Washington, said, "It is too bad that reporters or columnists who attempt to report objectively on the highly emotionalized Middle East so often are attacked by friends of Israel for being anti-Israel or even anti-Semitic."

John A. Sullivan, executive secretary of the American Friends Service Committee, rejecting the league's charge, said that his agency's report "is a balanced study and tries to present both Arab and Israeli viewpoints." It was first studied by Jews and Arabs here and in the Middle East, he said.

The study criticized Senator J. W. Fulbright, Democrat of Arkansas, chairman of the Senate Foreign Relations Committee, for his "false charge that the Israelis control Mideast policy in the Congress contrary to our interests."

The document also listed a number of cartoon books that gave "negative images of Jews," among them, "We Wish You a Kosher Christmas," "My

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Nixon Portrait Missing From Duke Law School

DURHAM, N. C., March 5 (UPI) — A portrait of President Nixon was reported missing today from the walls of his old law school at Duke University.

The painting, valued at \$12,000, disappeared sometime between 11 P.M., Sunday, and 11 A.M., yesterday, school officials said. It had been on display at the rear of the school's Moot Courtroom, and was not bolted down.

Mr. Nixon graduated from Duke Law School in 1937. He specialized in tax law.

School officials removed his portrait at the time of the American incursion into Cambodia, fearing vandalism on the part of students opposed to the military action.

Mexican Attache Robbed

Shortly after midnight Monday, the Mexican attaché to the United Nations was robbed of \$8 by two men armed with a gun and a knife. They fled in the victim's car, which had been parked at 9 East 41st Street, near Fifth Avenue. The attaché, Victor M. Delgado, was returning to his car when the holdup occurred. The police said he had not been hurt.

ell-Vesco Link

Mitchell of the [American] Ambassador" or the Swiss Attorney General, Mr. Sears testified, and shortly thereafter Mr. Vesco was released in \$125,000 bail.

Some time during December, 1971, "I was given a bank check for \$10,000" by an employe of Mr. Vesco, he said.

He ended his testimony for the day, with perspiration on his bald head and a cup of water in his hands. He will take the witness stand again at 10 a.m. today.

Before Mr. Sears took the stand the Government put on three witnesses to verify various telephone bills and telephone calls made between Mr. Mitchell and others involved in this case.

For Mr. Mitchell, the day in court ended outside of the Pearl Street entrance where Bill Friedmann, bearded and wearing a "McGovern for President" button, introduced himself as a writer for "The Berkeley Barb" and asked Mr. Mitchell if he would like to make a statement for that publication.

"I'd love to have a subscription," the defendant replied.

Death Penalty Bill Gains

BOSTON, March 5 (AP) — A bill to restore the death penalty in Massachusetts was passed by the House today and sent to the Senate. The bill, similar to one vetoed by Gov. Francis W. Sargent last year, would restore the death penalty for nine categories of murder.

Garrow Held Able for Trial

LAKE PLEASANT, N.Y., March 5 (AP) — A Hamilton County Court judge ruled today that Robert Garrow Sr. is mentally competent to stand trial on a charge of murdering an 18-year-old Adirondack camper last July.



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ell-Vesco Link

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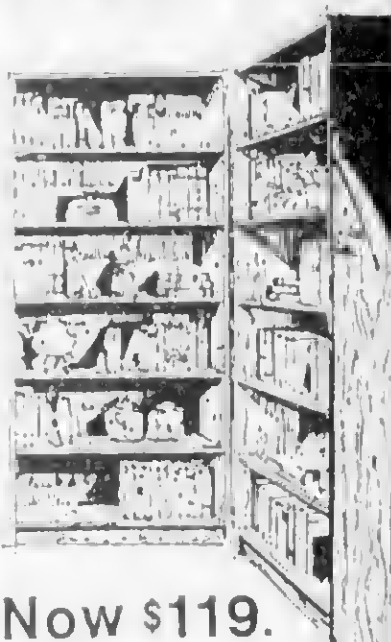
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Berrigan's Diatribe

Robert Alter

SURELY one of the most shocking documents of American response to the latest Middle East war is Daniel Berrigan's October 19, 1973 speech to the Association of Arab University Graduates. (The full text appears in *American Report*, October 29, 1973.) It is not that there is anything startlingly new about the views of Israel which Father Berrigan articulates—one has heard them often enough issuing from Damascus, Baghdad, Cairo, Moscow, and from the spokesman of the Palestine Liberation Organization. What is shocking is that such views should be taken up by a man whom many Americans had come to regard as the exemplary hero—if you will, martyr—of conscience and political struggle in this country, our paragon of courageous and idealistic activism. It is encouraging to note that not only Jews have been dismayed by the Berrigan address. Several clergymen prominent in the peace movement have spoken out against it, and the Rev. Donald S. Harrington, who last month was to have presented Berrigan with the Gandhi Peace Award on behalf of an organization called Promoting Enduring Peace, withdrew from the proceedings, denouncing the prospective recipient in the plainest terms: "Father Berrigan has ceased to be a witness and an influence for peace, and has become the opposite" (New York Times, December 22, 1973). Subsequently, the directors of the organization announced that they were reconsidering the award and Berrigan, in turn, rejected the prize.

It would be surprising, of course, if anyone so involved as Berrigan in the 60's political climate of the Left with its stereotypical formulas about global politics should be particularly sympathetic toward Israel. Berrigan, however, is not content, like many of his New Left colleagues, merely to castigate Israel's more vulnerable policies and to affirm his identification with the suffering Palestinian people. Impelled by a peculiar animus, he takes pains to weave out of malicious invention and crude distortion an entirely mythical image of a sinister Israel that will be a worthy object of his invective. It is a question worth pondering why this supposed man of conscience should have shown such eagerness to pronounce the big lie—and to pronounce it, moreover, with frequent protestations that his chief concern is to be a zeal-

ous guardian and a brave protagonist of the truth.

Berrigan begins his address, on a proper note of rhetorical humility, by announcing that he is "a non-expert in every field of human expertise," including the one he is about to explore. The disclaimer, however, can hardly justify the outrages on factuality which he then proceeds to perpetrate. One may be understandably disenchanted with professional experts, but that does not entitle, say, a lecturer on Lapland to be unaware of the fact that Lapland has a very cold climate; yet that is the order of Berrigan's ignorance, whether willful or innocent, of the history of Zionism, the development of the Arab-Israeli conflict, the nature of Israeli society, even, one suspects, of Middle Eastern geography. Berrigan's twisting of facts is so crude that it hardly deserves point-by-point refutation. What I will do instead is simply to review the main points he makes about Israel—to cite them is to expose them—with some reflections on the rhetoric in which they are couched and what it may imply. For no one should imagine that the Berrigan document is an impetuous if misguided outburst made in the heat of war. On the contrary, its studied use of anaphora and metaphor, its careful orchestration of biblical echoes, its manipulation of invidious comparisons and emotionally-weighted word-choices, suggest that it is above all else a cunningly contrived rhetorical instrument in which every gesture is the result of patient calculation.

The Jews, Father Berrigan informs us, are "the classic refugee people," and everything he says about them is implicit with a powerful regret that they have not elected to continue their noble vocation as refugees but instead have presumed ✓ to meddle in the Gentile sphere of history. This people of ex-refugees "is now creating huge numbers of refugees." The slipperiness of the "now" here is typical of Berrigan's rhetorical slyness. If it means 1973, the whole statement is a barefaced lie; if one edges it into something more general like "the last twenty-five years," it recedes from a lie to a distorted and gravely misleading simplification. The Arab nations are, quite plainly, "a people invaded"—whether one uses 1948, 1967, or 1973, this, by contrast, is the sort of lie that is exactly antithetical to the truth. Israel itself is a

"*de facto* state," hence worthy of no more than *de facto* recognition, an assertion supported solely by its own rhetorical context, while we are left wondering why Israel, established by a vote of the UN General Assembly, should be a *de facto* state, though the *de jure* status, for example, of Jordan, created through a fiat of British imperialism, is left unquestioned.

As Berrigan moves into the main part of his argument, it becomes clear that his refusal to accord Israel full legitimacy of national existence is based on what he conceives as moral rather than strictly legal grounds. Israel, he affirms again and again, is a "settler state," like South Africa and the United States. (Unless he is talking about the frontier era, I find it hard to see how that term applies to the United States, but in any case South Africa would appear to be the analogy he has most steadily in mind.) "We had known," Father Berrigan tells us with a fine homiletic flourish, "criminal Christian communities," and though he is a little vague about their identity, the emphasis on community—which is, after all, a collective entity of men, women, and children—suggests that he is thinking again of South Africa, and of Nazi Germany, more than he is of the United States or, for example, of Spain during the Inquisition. In our own time, however, Zionism has created a new thing in history: "a criminal Jewish community."

This radical Jesuit's bill of complaints makes it clear that he intends the criminal label in all seriousness, not as a mere figure of speech. The wisdom of Israel has become "an Orwellian nightmare of double-talk, racism, fifth-rate sociological jargon, aimed at proving its racial superiority to the people it has crushed." One hardly needs add that no specific documents of this alleged flood of racist pronouncements are offered in evidence. Israel, Berrigan would have us believe, is a state that exists through a systematic policy of terrorism, violence, and murder directed against its own dissidents. He knows in his bones that if he were a Jew living in Israel, the state would suppress him, for he can confidently assert of Israel's peacemakers that "Many of them are in prison, or hounded from the scene, living in exile. They are equivalent to Palestinians; no voice, no vote; non-persons." I don't know what the particular source may be for this dramatic fantasy, but it is obvious that the rhetorician who spun it has never been in Israel, never read the Israeli press, knows nothing of the actual figures and parties that constitute political life in Israel, where I think it is safe to say that more freedom has been accorded to dissent than in any other society under continuous critical stress.

The Berrigan document offers other, equally vivid vignettes of Israeli life, or what his Arab listeners on October 19th must have rejoiced to accept as such. Thus, to illustrate the militaristic ethos that he imagines has become the heart of

Israel, he tells us that "Her absurd generals, her military junk, are paraded on national holidays before the narcotized public"—and again he goes on to invoke Orwell in order to provide the aptest image of the Zionist state. Now, one would not want to require such an avowed non-expert to have a mastery of arcane sources, but presumably he has had access at least to the New York *Times*, which since Israel Independence Day of 1969 has prominently featured photographs of the children's parade that the "narcotized" Israelis, with the sense of an appropriate symbol for the kind of nation they wanted to be, decided to substitute for the display of troops and weapons. The decision to hold a military parade on the twenty-fifth anniversary only—for the sake of tourism!—was vehemently criticized within Israel, the opponents of the parade including even Moshe Dayan; but in any case what Father Berrigan is looking for here is a rhetorical handle, a symbolic image to fit the symmetries of a myth, not a statement that will have the least responsibility to verifiable historical fact.

LEST it seem that I have been exaggerating the virulence of Berrigan's attack on Israel by citing brief statements out of context or by my own interpretation of their tenor, I would like to conclude this summary of his October 19 speech by quoting continuously three of the central passages of his argument. There is scarcely an assertion in them that cannot be challenged on the basis of solidly documented facts, but after the first sentence, I will resist the temptation to intervene because I think any reader with a minimal knowledge of recent Middle Eastern history can readily see how gross fabrication has been piled upon gross fabrication in the service of a transparent propaganda.

The Jews arose from the Holocaust, a cause of universal joy [a joy not conspicuously evidenced in the policies of the nominally Christian nations from 1945 to 1948 toward the establishment of a Jewish state]; but the Jews arose like warriors, armed to the teeth [that is, with antiquated rifles, improvised armor, and a few rattletrap planes, against the modern weaponry of five invading Arab armies clearly intending their annihilation]. They took possession of a land, they exiled and destroyed old Arab communities, they (a minority) made outsiders of those who were, in fact, the majority of citizens. Then, they flexed their muscles; like the goyim, the idolators, the "inhabitants of this earth," like Babylon and Egypt and Assyria; like those kingdoms which Israel's own prophets summoned to judgment, Israel entered the imperial adventure. She took up the imperial weapons, she spread abroad the imperial deceptions.

I am not sure whether the imperial adventure referred to is Israel's extensive program of technical and economic aid to the new African states,

or Israel's preemptive thrust in June 1967 into the staging-grounds of the surrounding armies that had massed to attack and destroy the Jewish state. Be that as it may, Berrigan sees in Israel a confirmation of Frantz Fanon's idea that "the slave became master, and created slaves"; and having thus concluded what he is pleased to think of as a resumé of Israel's history, he proceeds to offer a description of Israeli society as it has evolved. Israeli intellectuals have often wrestled with the question of what some of them call "the price of Zionism"; Father Berrigan for his part knows what it is in the most unequivocal terms:

And let us not hesitate to state the price in Israeli coinage. Something like this; not only a dismal fate for foreign and indigenous victims, but the failure to create new forms of political and social life for her own citizens. The coinage of Israel is stamped with the imperialist faces whose favor she has courted; the creation of an elite of millionaires, generals, and entrepreneurs. And the price is being paid by Israel's Oriental Jews, the poor, the excluded, the prisoners. Do we seek analogies for this "sublime adventure of return"? They are not hard to come by. But they do not exist, alas, in the dreams of Zionist rhetoricians; they exist rather in the real world, where Zionist violence and repression joins [*sic*] the violence and repression of the great (and little) powers; a common method, a common dead end.

As the last sentence here suggests, one of the reasons why Berrigan's hatred of Israel is so undiluted is that the Jewish state provides him—at least as he chooses to imagine it—with an intensely focused image in miniature of the corporate America he hates. That confusion of images is conspicuous in this climactic diatribe, and with it, at the beginning of the passage, an element of theological outrage that will bear further consideration:

Israel, that millennial dream, belonged not only to Jews, but to all of mankind—it belonged to me. But the dream has become a nightmare. Israel has not abolished poverty and misery; rather, she manufactures human waste, the byproducts of her entrepreneurs, her military-industrial complex. Israel has not written justice into law; she has turned the law of nature to a mockery, creating ghettos, disenfranchised peoples, exiles, hopeless minorities, cheap labor forces, Palestinian migrant workers. Israel has not freed the captives; she has expanded the prison system, perfected her espionage, exported on the world market that expensive blood-ridden commodity, the savage triumph of the technologized West: violence and the tools of violence.

It is hard to think of a more dismaying instance in recent years of a figure looked up to as a moral guide who has so totally betrayed his intellectual trust. Words create a climate of thought; words can kill; and the words

Father Berrigan has permitted himself to speak, in extravagant defiance of the most elemental facts of the issue, are the sort that could help endanger the survival of two-and-a-half million human beings. It is clear that he knows nothing whatever of Israeli laws or of civil liberties within Israel; of the Israeli economy, the way the distribution of incomes within it is controlled, the role of the proletariat in the economy and in political life; of the kibbutz, the moshav, and other forms of social experiment in Israel, or of Israel's programs of social welfare; of the real economic and living conditions of Arab workers (by no means migrant) in Israel; and, most fundamentally, of the iron necessity of self-defense that has held the Jewish state in its grip for twenty-six years, which could not for a moment be ignored if the nation was to exist at all.

With all this burden of ignorance, Berrigan does not flinch for an instant—indeed, he has since continued to defend his remarks of last October—at grossly misrepresenting Israel in the most extreme terms of vilification—violence, repression, torture, terrorism, murder, slavery, racism, militarism, imperialism—and as an impartial man of peace, he is happy to propose that Israel unilaterally withdraw to the 1967 borders, allowing hostile tanks and missiles to be positioned in what are virtually the suburbs of Tel Aviv and Jerusalem, while all the Arab refugees are to return to their pre-1948 homes in a great eschatological wave. The *Wall Street Journal*, in an editorial on Berrigan occasioned by the controversy over the Gandhi Peace Award (December 21, 1973), has formulated the shameful irresponsibility of Berrigan's political views on the Middle East with dry succinctness: "His apparent inability to understand why Israel sometimes resembles a garrison state does not say much for his perception of world realities. Nor does his refusal to address himself to the question of what would happen to an Israel that found a 'biblical justification' for unilaterally beating its swords into plowshares."

There is little more to be said about the substance of Berrigan's argument, such as it is. What may still trouble one about this whole verbal onslaught is its motives. Arthur Hertzberg, in an effective rejoinder to Berrigan (*American Report*, November 12, 1973), has provided, I think, at least part of the answer. "I am a Jew," Berrigan announces in his address in a characteristic rhetorical gesture, and he repeatedly affirms that the spiritual heritage of the Jews is his heritage, the dream of Israel (whatever he may think that means) his dream. Having put up his shingle as a symbolic Jew, Berrigan, as Hertzberg observes, "has no patience with the Jewish community, and judges it to be horribly sinful for living with some semblance of normalcy in the world." Berrigan, I should say, introduces his attack against Israel by first excoriating the American Jewish

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community, which he represents as having no political concerns except Israel, and he particularly stigmatizes the leadership of the American Jewish community, which he imagines to have almost unanimously adopted what he calls "the Nixon ethos." This is, of course, still another extravagant lie, since two-thirds of the Jewish vote went to McGovern in the 1972 elections, and many of the most prominent figures of American Jewry strongly opposed Nixon; but this is a lie Berrigan desperately needs. A real Jewish community is an encumbrance or an embarrassment for a Christian of such aspiring spirituality, and, as Hertzberg notes, "He wishes it would go away and leave to him the role of the true Jew." This frame of mind, which has antecedents going all the way back to the Gospel according to St. John, has a familiar label, as Hertzberg the historian is keenly aware—theological anti-Semitism.

LET ME briefly amplify that conclusion. Berrigan is a political messianist, and there is no more dangerous way of relating to politics. Anything that does not correspond to messianic reality can be denounced as an abomination in the eyes of man and God, and all practical steps to its abolition can be justified. If this way of thinking can be applied to political reality in America, it can be applied tenfold to Israel; for the people of Israel, as the carnal source of the messianic vision, can be seen most scandalously as the betrayer of the vision. To speak typologically, as Christians traditionally have done, Israel in the light of its waywardness is to be imagined as Esau, the false son who thoughtlessly casts off the inheritance of the Father, and not as Jacob, the Christlike true son who remains steadfast to his Father's behests. Such exegetical notions invite a direct translation into concrete historical terms: other nations may have varying degrees of inequity in their social systems, and may be criticized for it; but if anything less than the realized messianic ideal is perceptible in Israel, it has abandoned its great heritage, the language of Isaiah being invoked to underscore the theological scandal, and the outraged spirit may now proceed to denounce Israel as a criminal community, outcast of humankind and cursed of the Lord.

This terminology and this mode of thinking are by no means unique to Berrigan among Christian spokesmen. To cite one highly visible example, a whole vociferous clique of Protestant and Catholic Old Testament scholars in this country have since October 6 scrambled to the platforms of the various local news media with attacks on Israel couched sanctimoniously in the same biblical terms, inveighing against the Jewish state as the wayward son who is no longer "True Israel." Thus, W. H. Brownlee (Claremont College) made public on October 16, 1973, a plea against American arms shipments to Israel in which he

justified the Arab attack on Yom Kippur with a well-known text from Isaiah, "Your new moons and your appointed festivals My soul hates." George E. Mendenhall (University of Michigan) concluded a letter to the editor of the *Ann Arbor News* with a phrase from Hosea (quoted in Hebrew) that makes explicit what is implicit in Berrigan: "*Yisrael lo ami*, Israel is not my people." And the examples, alas, could be multiplied. In June 1967, many of these same Christian scholars rushed to the letters pages of American newspapers in defense of the Arab cause—members of the Yale Divinity School, for example, were conspicuous in the *New York Times*—but the theological anti-Semitism was by comparison muted. It was as though they were still looking over one shoulder wondering whether the moratorium on public anti-Semitism after the Holocaust was really over. Now, however, all doubts about that have vanished as the image of a militarily powerful Israel has canceled out the last vestiges of bad conscience for the Holocaust. Reverting to one of the classic points of departure of Christian thought, a certain kind of American Christian now feels no compunction whatever in again denouncing the Jews as the pariah people, pariahs usurping the land from which God justly expelled them.

In the case of Berrigan, the theological animus is so strong that his rhetorical habit—a somewhat antiquated one—of referring to the state of Israel as "she" blends perfectly with a pseudo-prophetic vision of the Jewish state as an allegorized Daughter of Zion who, in betraying her true Husband, has metamorphosed into an apocalyptic Whore of Babylon, courting the favor of imperialist faces, as Berrigan puts it with more attention to metaphor than to idiomatic correctness. It would be a mistake, however, not to note also what is distinctively Catholic, even Jesuitical, in this whole hate-filled harangue, and that has been done with great penetration by Michael Novak in a devastating exposé of Berrigan (*Commonweal*, December 21, 1973). Concerned as a committed Catholic intellectual that the zeal of priests who became active in Left politics may in the end arrive at the same point as the fanaticism of a Father Feeney or a Father Coughlin, Novak observes: "The fascination of the Catholic Left with authority, with huge sun-blocking bureaucratic forces, with evils in administrative structure, with signs of doom, is all-too-Catholic, all-too-clerical. . . . And to find the Left mesmerized by armaments, by espionage, by prisons; by spies, by power elites, by industrial complexes, by millionaires (as if the world had begun only yesterday), and making no distinctions whatsoever between regimes, cultures, histories, concrete situations, is to feel again what one felt a dozen years ago in curial circles in Rome: an iron-tight, complacent, impenetrable, simple 'truth.'"

There is, nevertheless, something that goes beyond theology, finally beyond the opposition

ego mania
delus. friend.

between Christian and Jew, in Berrigan's orgy of falsification, in his very commitment to a complacent, simple "truth." The obvious question poses itself of whether there is some psychological or political connection between Berrigan's anti-war activism and his current denunciation of Israel. If one admires without qualification Berrigan the burner of draft records, perhaps there is simply some inexplicable disjuncture between his actions then and now. This, for example, is the view emphatically spelled out by the Rev. David R. Hunter, Deputy General Secretary of the National Council of Churches, in a letter to *American Report* (November 26, 1973): "Dan Berrigan, whose courage and insight I have admired for years, has suddenly gone mad in this one aspect of his life and has given way to stereotyping which violates the hard cruel fact of truth." The thesis of sudden madness is an interesting one, and the presence of anti-Semitism deep in the spiritual imagination of an otherwise enlightened man might well give support for such a thesis. Nevertheless, it seems to me more plausible to see a direct continuity of character between Berrigan the peace activist and Berrigan the anti-Zionist demagogue.

There are few stances trickier to maintain with some sort of moral integrity than civil disobedience. Circumstances within a given polity may well come to such a pass, as Thoreau first argued to Americans, that the only path a man of conscience can take is willfully to violate the law. But especially in a constitutional democracy, where there are open options of legal redress, however painfully slow and imperfect, a person who deliberately breaks the law in the name of conscience must have a very strong sense that he knows what is right and what is necessary, so he may decide on his own that he cannot wait, that the means he adopts are justified. The forthright conscience of civil disobedience may not be altogether separable from a certain disdainful sense of moral superiority. It takes courage to be a martyr, but, let us be frank, it is also soul-warming to be confirmed in one's rightness by public persecution at the hands of the Others, the wrong ones. We should not forget that an important moment of the whole experience of martyrdom—that is, two years and three months in prison for violating federal law—for Berrigan was *The Catonsville Nine*, a didactic play he wrote about his trial which is artistically vitiated by its dominant note of self-gratulation.

THAT same note rings clear and strong in his address to the Association of Arab University Graduates. The profession of strict impartiality he offers at the beginning, and the little wrist-slap he administers to the Arabs near the end for their

occasional excesses, are in part a rhetorical ploy to appear impeccably fair, in part the expression of a real need to feel superior to both sides. In the climate of prevalent political opinion in America, of course, it is much more inviting for a dissident spirit to savor its superiority vis-à-vis the Jews than vis-à-vis Arabs. On the level of rhetorical strategy, there is no more comfortably-lined vehicle for spiritual superiority than Christian humility, and Berrigan rides it for all it is worth, confessing his limitations, his association through Catholicism with the historical victimizers of the Jews, even as he reminds us repeatedly of his own role as a rebel against authority who has courageously borne witness for the truth, and as he proceeds to libel in the most damaging fashion the living Jewish people in Israel and in America. His argument with both sides, he tells us at the end, "is made in a spirit of love and deep concern." One should fervently pray that the people of Israel always be preserved from such love and concern, for it could be, quite literally, the death of us.

HAVING made a vocation out of performing spectacular acts of political righteousness, Berrigan would seem prepared to balk at nothing now in the quest for new causes in which he can express the adversary energies of his old cause, and tie old and new with the same worn ideological thread. The point is not that Israel need in any way be exempt from vigorous and probing criticism, whether from Gentile or Jew, but it is clear that Berrigan is not interested in criticism, or in the gathering of complex data necessary to make the carefully qualified judgments that constitute responsible criticism. What Berrigan is really interested in is denunciation, and that warm tingle of self-gratulation which denunciation carries with it; and for this purpose, mendacious stereotypes will serve much better than recalcitrant facts. Thus in his version Israel is not a nation with imperfections, that has made a variety of policy-decisions, some of them questionable, in the most trying circumstances imaginable; rather it must be thought of as an Orwellian nightmare of state terror, militarism, imperialism, and all the rest.

"Be not overrighteous," Ecclesiastes warned long ago, to which the Rabbis (*B'midbar Rabbah*, 21:6) added, "so that no man come to dispense with the Law." It is a warning that all commentators on the Middle East might bear in mind during this tense period when Israel urgently needs, from its supposed friends as well as from its enemies, the simple human recognition of its basic legitimacy as a nation, so that there will be some ground for a workable peace.

The Presidency & Professor Schlesinger

Michael Novak

"THIS BOOK," Arthur M. Schlesinger, Jr. tells us in the single clear statement of his theme in *The Imperial Presidency*,* "deals essentially with the shift in the constitutional balance—with, that is, the appropriation by the Presidency, and particularly by the contemporary Presidency, of powers reserved by the Constitution and by long historical practice to Congress." Conservatives like James Burnham have long held that Congress is being overrun, outflanked, and overwhelmed by activist Presidents in the service of culturally imperialistic constituencies at home. Of this—the immense growth of the executive branch brought about since 1932 and especially since 1960 by the active intervention of Presidents in domestic affairs—Professor Schlesinger says very little. He focuses almost entirely on foreign affairs:

... the imperial Presidency received its decisive impetus, I believe, from foreign policy; above all, from the capture by the Presidency of the most vital of national decisions, the decision to go to war. . . . By the early 1970's the American President had become on issues of war and peace the most absolute monarch (with the possible exception of Mao Tse-tung of China) among the great powers of the world.

MICHAEL NOVAK is a consultant in the humanities at the Rockefeller Foundation and the author of, among other works, *The Rise of the Unmeltable Ethnics and Belief and Unbelief*. Mr. Novak's study of the Presidency, *Choosing Our King*, will be brought out by Macmillan this spring.

The Right worries about the Imperial President at home; the Left about the Imperial President abroad.

For the first twelve pages, Schlesinger tells us "what the Founding Fathers intended" in the Presidency, and in the next twenty-one pages, "where they disagreed." This brief section valuably recreates the hesitance and uncertainties of practical men laboring to create a great new office more restrained than monarchy. But it is not until chapter 3, "The Rise of Presidential War," that Schlesinger gets down to his true theme. Already in 1834, Justice Story was saying of President Jackson: "Though we live under the form of a republic we are in fact under the absolute rule of a single man." Schlesinger is at his best, here and throughout his book, when he tries to describe the *unwritten* checks upon the Presidents and Congresses and Courts, those habits of conferring with one another, deferring in time of crisis to flexibility and unity, refusing to insist upon prerogatives so absolutely that rigidity sets in, respecting public opinion and precedent and traditional civilities. Harsh and mean conflicts there have been in American history; passions almost murderous and outbursts of fury and frustration. Schlesinger takes unusual care to point out those appeals, and large submissions, to public judgment that seem almost always to have mitigated our most grievous constitutional crises. From Washington to Jefferson to Jackson to Polk to Lincoln, Presidents sometimes seized powers that were either too trivial to be watched over by legislatures or too imme-

diately urgent, and serious to be submitted to congressional consent. Yet in every case, some counter-measure on the part of Congress was generated or some appeal beyond the sole judgment of the President was launched.

Schlesinger next describes the period of growing congressional control, from the time of Lincoln until World War II. The failure to impeach President Johnson in 1868 prevented the reduction of the Presidency to total subservience. But year by year, Congress got a tighter grip upon the nation. Bryce wrote in 1888 that impeachment is "the heaviest piece of artillery in the congressional arsenal, but because it is so heavy it is unfit for ordinary use. It is like a hundred-ton gun which needs complex machinery to set it into position, an enormous charge of power to fire it, and a large mark to aim at." McKinley, Taft, Theodore Roosevelt, and Wilson demonstrated that strong Presidents could find ways to act in foreign affairs both through and around the Congress. But by 1937 Congressman Louis Ludlow of Indiana failed in the House by only 21 votes to write into law a "Peace Amendment" that would have required a national referendum before a declaration of war could take effect.

From 1919 until 1939 Congress used its control over foreign policy, neutrality policy in particular, to keep the United States ineffectual abroad. Under congressional management, Walter Lippmann judged, "the emasculation of American foreign policy reached its extreme limit—the limit of total

* Houghton-Mifflin, 505 pp., \$10.00.

From the Rabbis' Study

One of the most surprising and disheartening side effects of the Yom Kippur War was Rev. Daniel Berrigan's vicious attack on Israel delivered in an October speech.

Some of Berrigan's allegations are reprinted below, followed by responses as they appeared in the periodical *Probe*.

1. *I hope to answer those who would make the present war into an Israeli spasm of survival. Nothing of the sort.*

Inasmuch as Israel cannot afford to lose a single war, every war which Israel has fought is a battle for survival. While the most immediate cause of this war seems to be the conflict over the territories, Arab spokesmen have made clear that the "liberation" of the territories is only the first stage in what will be, if they can manage it, the elimination of the Jewish state. On February 25, 1971, the editor of Al Ahram, Hassanien Heikal, wrote the following:

"There exist only two defined objectives in the Arab world today:

"1. The objective of removing the results of the aggression of 1967 by the withdrawal of Israel from all the areas it occupied in that year;

"2. The objective of removing the results of the aggression of 1948—by destroying Israel itself. Some of us have committed the error of starting with the second phase before they start the first."

2. *If I seem to concentrate upon the conduct of Israel... it is not merely because my government, which has brought endless suffering to the world, is supporting Israel.*

On the other side, we have the Soviet Union supporting Egypt, Syria, and the other Arab states, nations which do not even pay lip service to basic human rights, to liberty, and to democratic principles. Just as it is foolish to assume that American support always implies wrongdoing on the part of the nations supported, it is certainly time, in the wake of Hungary and Czechoslovakia especially, to relinquish once and for all the tendency to see Soviet support as a mark of virtue.

3. *If I seem to concentrate upon the conduct of Israel... (it) is not merely because American Jews, as well as Israelis, have in the main given their acquiescence or their support to the Nixon ethos.*

The truth is that the substantial majority of American Jewry has always opposed Nixon. In the 1972 elections, despite all the talk about a Jewish swing toward the right, 65% of the Jewish voters chose McGovern over Nixon, while every other "white" ethnic group supported Nixon (as did labor).

4. *My church has helped Israel in that Project which is almost invariably the project of the settler state — whether of South Africa or Israel or the United States — which is to seek a biblical justification for crimes against humanity.*

First of all, the speaker's church (Jesuit) and the great majority of American churches have been remarkably silent on the current crisis. Second, the speaker links Israel with America and South Africa in an attempt to suggest certain political directions which Israel supports, but this is simply not true. Most important is the statement of "crimes against humanity." This is an ironic and reprehensible distortion, accusing the persecuted of being agents of the crime. What are Israel's "crimes against humanity"? That she uses war to defend herself against the combined aggression of the Arab world? That she accepted the partition of Palestine by the United Nations and attempted to defend herself against the Arab attacks in 1948 that resulted in a large number of refugees? Has it been a crime against humanity to resettle Moslem refugees from India in Pakistan, or Jewish refugees from Arab countries in Israel, and if so, why has that not been the subject of international anguish?

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Sabbath Worship Services

Friday, January 25 8:15 P.M.

Dr. Goldberg's sermon topic:
IT IS LATER THAN YOU THINK

Saturday, January 26 11 A.M.

Rabbi Alper's sermon topic:
"HE CAN MAKE YOU FEEL SO BAD"

Friday, February 1

CHAPEL SERVICE 7:30 P.M.
FAMILY WORSHIP SERVICE 8:15 P.M.
An Oneg Shabbat will follow

Saturday, February 2 11 A.M.

Dr. Goldberg's sermon topic:
THE FUTURE OF THE SYNAGOGUE

Friday, February 8 8:15 P.M.

BROTHERHOOD INTERFAITH SABBATH

Dr. Goldberg's sermon topic:
ISRAEL: MYTH AND REALITY
An Oneg Shabbat will follow

Saturday, February 9 11 A.M.

Rabbi Alper's sermon topic:
CRISIS IN SYMBOLISM

Friday, February 15 8:15 P.M.

MUSIC SABBATH
CONCERT OF JEWISH CHORAL CLASSICS

With Hebrew Arts Chorus of
Fredonia College

Saturday, February 16 11 A.M.

Rabbi Alper's sermon topic:
THOSE LUCKY RUSSIAN JEWS

5. *The Jews arose from the holocaust, a cause of universal joy; but the Jews arose like warriors, armed to the teeth. They took possession of a land, they exiled and destroyed Arab communities, they (a minority) made outsiders of those who were in fact, a majority of citizens... Then, they flexed their muscles... She (Israel) took up the imperial weapons, she spread abroad the imperial deceptions.*

(Continued on Page 2)

The Jews arose from the Holocaust, not as warriors, but almost completely without arms, as a desperate and homeless entity that was granted the rights to a part of its native land by the international community of nations. Another part was set aside for the Arab community. Israel did not exile or destroy Arab communities, but committed the grave sin of fighting back when attacked. There are now hundreds of thousands of Arab citizens in Israel, who live there peacefully. The assertion that Israel, whose independence was wrested from the British empire, is in any sense imperial is, even among a collection of lies, simply absurd.

To put the matter brutally, American Jewish leaders were the only leaders of religious organizations who attacked the war in Vietnam long before it became fashionable. In the mid-1960's, for example, the war was strongly condemned by the American Jewish Congress and the Union of American Hebrew Congregations, both firmly within the "Jewish Establishment." Committed American Jews who have long opposed America's involvement in Southeast Asia did not feel that they had to choose exile from their own community because of their views.

Robert A. Alper

Music Lovers!!!

A group of Jewish college students, The Hebrew Choral Club of Fredonia, will make their Buffalo debut in a program of Jewish choral classics. Michael Isaacson, brilliant young conductor and synagogue composer, will conduct. Cantor Edgar will collaborate with the group in several selections.

The Company Of Man, a professional dance group led by Linda Swiniuch, will join Cantor Edgar and an augmented choir in a presentation of the "Dance Service" by David Benedict. This is an experience unique to Buffalo synagogues. Worship is enhanced by a multiplication of distinct, memorable visual and aural stimuli!

Dr. Martin L. Goldberg Rabbi
Robert A. Alper Assistant Rabbi
Cantor Ray Edgar Director of Music
 & Group Activities

Lauren D. Rachlin President
Arnold B. Gardner Vice President
Mrs. Milton E. Kahn Vice President
Gerald S. Rosenfelder Vice President
Sidney W. Bock Treasurer
John M. Laping Secretary

Joseph A. Poisson Director of Education
Jeanne Miller Temple Administrator
Mrs. Norman Krieger Librarian
Dr. Frederick Burgomaster Organist

The Beth Zion Bazaar Needs You!

Please join us. It's good to be working together for the Bazaar and our Temple. If you have a sewing box or portable machine, bring it. If not, come anyway. There's plenty to do for every one.

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Remember the dates—March 24 and 25.



Young Women's Group to Hold Discussion on Inter-Marriage

According to Dr. Goldberg, latest statistics show that inter-marriage is on the upswing; one out of every three marriages is an inter-marriage. Part of Dr. Goldberg's discussion will deal with how

Toby Shapiro is chairman of the program, which will follow dessert and coffee. Babysitter service is available, and there will be a nominal charge for guests. For reservations, call Jane Goorevich, 632-3835; Judy Kutner, 688-7321; or Judy Lustig, 688-6519.

REL DEVELOPMNT IN US: III CONSERVTV

INTRODUCT

A General

- 1 in past two months spokn on "Rel Dev in US", basd thse lect on Gilbert Rosenthal's "4Paths to 1 Gd"; a bk which I would recomm bec inform, interest & current
- 2 begn wth ortho & then ref, as these movements develop ~~in US~~ historically, chronologically; ths vital bec otherwise could nt possibly understnd cons movement
- 3 Cons movement ~~has been called many things~~ ^{7 ambiv has in middle - then charges error;}; many are attractd to it for variety of reasons & many feelings are invlvd bt two things it is nt: refrm movemnt of EE & liberal ortho

B Specific

- 1 these neg assessment nt to be taken lightly; for ex: EE Jew, bth in Europe & in US in def need of change as he emergd frm ghetto society to free society
- 2 bt never did he go to extremes as WE Jews did & nev did he embrace the cold intellect which charact Ref, espec in the early days of its development ^{his Jewry!}
- 3 Cons = movement of feeling, of warmth, of heart & sl ~~at~~ at same time, it is nt an "escape" frm orthodoxy as unknowing & unthink critics would claim; ^{rather}
- 4 ~~espe~~ as EE immig wave came to WE & to America, Cons bec more & more a rel of J people, in largest sense & developd a loyalty which was to be sorely testd
- 5 thus, establ what Cons was nt: refrm of EE or escape frm ortho; we touchd on what it was: feeling of man bt, of c, ths does nt tell whole of story. That task

BODY

A HISTORY

- 1 at 1st, of c, there was only ortho & then came Refrm as already outlined in past two lectures. Refrm made sweepng changes & had cataclysmic effct on Jewry; al ready ptd out: nt, ^{only} theol debates bt physicl battles!
- 2 Refrm evolvd out of Enlightenment of 18th cent bt in order to settle its basis premises, had series of Conf in majr Europ cities to detirmine what R believe
- 3 ~~any~~ legislated over custm & belief & practice wth smc success bt in 1845, Frankfurt, dec reachd that Hebrs no longr nec to J life, liturgy, unity & this = split
- 4 Zechariah Frankel was r in Dresden & Berlin bt now Pres of Theol Sem in Breslau & he rebelld & took mar like-minded "liberals" wth him; was refrmer bt instead of abrupt Refrm ^{school} fd "evolutionary" Jud which:
- 5 vs excesses of Refrm bt prodded ortho to change in light of modern needs; thus, Cons a middle road & some headway bt, as Refrm, crushd wth react to 1848 period of revolt. Progress really only in America.
- 6 pt out: grt Germn Jewry: SRHirsh, Geiger & Frankel all part of ths ~~movement~~, era, Zeigeist; grt contril

B AMERICA

- 1 of c, when came to US no grt headway either bec in shadow of ortho & refrm bt some grt leaders: Leeser of Phila & Morais, Jastrow bt center in NY or Cincinnati
- 2 also: PB, newspaper, conferences bt time & again sought union wth refrm. ~~to~~ This became impossible in long run when grt diff ~~appeared~~ ^{accentuated}: diff on Shabbat, Hebrew, Kashrut, marriage/div Halacha, ^{chant 7/10, hats}
- 3 & who were members? drop-outs of ortho grp & as EE to US in late 19th cent, they part of it, if rel at all, bec saw nec of resolving conflict between ghetto Jud & American scene & available was Cons Movement.
- 4 all ths would have made no lasting impression except that in 1901 grt man brought to US: Sol Schechter, a rabbi, scholar educ & trained in England & he symp to concept & inner needs of movement, ^{ss made JTS rally} ~~which ortho did not~~
- 5 German Jews, notably Schiff, ~~who fd JTS~~ 1st vs him bec of Zion tendencies bt Schecht prevaild & bec of Z transfrmd Sem, movement & ^{was} EE pop which now flockd to his banner
- 6 rest is history: Finkelstein, ~~SS~~, Adler & Heschel.

C IDEOLOGY

- 1 bt what does Cons believe? Ths grt question & here a host of neg accusations; since it is of middle, it has to steer middle course & is little to anyone
- 2 mild assessment: does philo handsprings; became a pragmatic movemnt; while ortho abandond theol & ref abandnd Halacha, Cons tried to get little of each.
- 3 no dogma & no freedom bt "demands"; bt what they se should be, who should make them & who judge what is nec threatnd to tear apart JTS & movement
- 4 for example: take Torah! nt direct verbal communicn bt verbal inspiration which, in effect, denies place of Gd in situation as direct, intermediary force.
- 5 they emph place of Hebrew, brought back ritual as a vital discipline bt could nt agree on ~~degree~~ ^{obs.} of Shabbat in lives of people
- 6 if take concept of Gd, trend of thought even more confusing: Schechter, Kaplan, Heschel, Kadushim, Gord is. In evolutionary movement, which const ntly had to battle extremes, in long run, as one of men said: we are unitd only by JTS. ~~In~~ In most instances don't know what ~~they~~ ^{we} are bt are "cons by tendency".
- 7 problem, of c, that these disc in halls of academy & aftr WWII no relation to reality; peple indistinguish fr refrm except fr yarmulka at Syn; ~~bec of~~ ^{bec of} vast indiff of laity, Kashrut became a travesty to Jud.
- 8 today, Cons often more reform than we: call women to Torah & counted part of Minyan. What next?

CONCLUSION

A General

- 1 accus: too much of the peripheral, too little of substance bt, of c, ths unjust.
- 2 Cons a pragmatic religious orientation, far more thn refrm & in being what it is, adapted to needs, feelings and yearnings of people (as vs strictness of Law of ortho & intellect of ref)
- 3 genius of Cons = understanding of peoplehood concept: Klal Israel, as community & as basis for homeland. ~~is~~ moving in this direction, has understood love of J people who may nt know anything about theol, etc
- 4 bt who feel very deeply for what used to be observed by parents & grparents and can, at same time, be brought into keeping with needs of modern America.
- 5 bec of this, pos & neg consequence: pos = ^{indiv} more adher nominal'y than refrm; neg = no influence, bec nt inter ^{as modern} nally united.
- 6 stands fr J people bt has no ideol to tie them togeth

B Specific

- 1 will ref & cons movements ever merge? Quest posed many times in past
- 2 assessment: lay people, already are one bec know so little about differences bt frm profess, rabbinic, pt: have my doubts except perhaps in next generation
- 3 had some meetings wth rabb counterparts & little or no success bec we know rules, limits, demands & we observe them
- 4 if anything, as yrs go by, in a cons movement which says that T = "culture of Jud" & that land of Is is holy, will eventually evolve an "Americ Jud" & on that level reach unity of purpose, if nt belief.
- 5 hope will combine best of both worlds & not serve as catch-all for dissident forces; there must emerge a center for Am Jud bt a center identified fully & strongly wth essentials of our rel: Torah, God, Mitz
- 6 & on that level, ^{future} whether wear hats, keep Kosher, need Get, count women as Minyan all irrelevant!
- 7 central object in Cons so far = survival & succeeded; whether this is enough ^{in future is} ~~in itself~~, quest for us all bec ought to survive as something!
- 8 thus, who & what & why we are as Jews still end-quest as it was first quest; quest for u & me & does nt matter to which movement of Jud we belong. How will you answer? On that depends yr Judaism.

Amen.

Heb. Tab., Friday Eve., April 5, 1974

Rel Develop in America; III "Conserv Movement".

Index

A - Gen

- 1) recently saw ~~some~~ ^{dry} part of N of road
- 2) 'I' ^{4 days} down (S) + up (N) → Africa (Egypt)
~~is~~ visible → 5 mi from Suq → El Arish by p 62
- 3) Saw wildmen there ch of Isr. couple + can
 spec. The problem!
- 4) Ben climbed out of - had: 'I' - more later
- 5) all this report of recent trip remain in us for long
 times, made head, part in this season - can alive
- 6) wilderness of Sin, K B, Sea of Reeds & close to me
 as bus at short of Tiran, which closed short to Isr ship
 in 1967 - percip 6 day war.

B - Specific

- 1) recent (+ said) all this - must ask impatient question
 but then, again, close to mood of holiday - questions!
- 2) was ~~not~~ ^{journey} worth while? Did Moses do us a favor by
 leading us out of E into 'I'?
- 3) Can hardly believe I was there & now am back in
 flesh America: got bits of S, sand of north &
 rock deposits in middle - -
- 4) no growth, no life, no water - - got hot by day &
 unspeakable cold by night
- 5) Arab Beduins - poor, fatigued, ch dirty & begging - -
 camels ~~are~~ ^{still} ~~on~~ ^{as} basic mode of transport
- 6) Survival depends on ~~best~~ ^{present} minimum need of food & drink
- 7) harsh, ~~unpleasant~~ ^{unpleasant} - - I pity ~~the~~ ^{our} ~~one~~ ^{on} ~~us~~ ^{quest} more

Body

A Land & Political Issue

- 1 - but more than desert, there did it lead us -- yes land of
Canaan with hills - is Israel viable today? Led us more
than 3000 years ago & look at what it has today! Roxo & JC
- 2 - C → Israel surrounded by enemies, at mercy of ~~dictator~~ ^{dictator},
about to be carved up by PLO at Geneva & reeling still
from shock of so many d. in Oct War
- 3 - land = arid, desolate & neglected, rejected by modern Israel, is
still claimed as the own by our Sem Cousins altho
never sought to build a to plant & grow & make nation
apart that Ar. in right 3rd world bloc, despite ~~most~~
Israel bent them, broken off relations.
- 4 - not "a fl on a h" but land of sweat, toil, heat, storms,
battles is Myer Sands - desert, land - desert
- 5 - if think Israel did us a favor, think it over again
- 6 - question of land → territories. Get resentment to "out-
siders" who glibly say "return your lands". They not
in need of buffer zone - Israelis are in need!

no
to p. 4

B People

- 1 were never a united ~~pep~~ g^{up} which left E, as most scholars agree today bt all had same lang, cust, exper & heritage
- 2 if M could see Isr today! Orientalization very rapid in TA espec so after absence of 4 yrs. Complexion of people noticably darker, lang more guttural, customs of Orient more pronounced & not offset by immig of Russians -- Moroc, Tunisian, Yemen, Arab, Syrians
- 3 see it in gestures, dress, jewelry worn by people; diff customs as these people strive with herculean task of adapting to 20th society
- 4 people in general diff bec of recent experiences: Isr of today unlike conq of anc times, who defeated 7 nations, ~~and~~ cross Jordan & conq Canaan, very much chastened, somber & restrained
- 5 still busy, aggressive, pushing on DSq but white Mem booklet clutched in hands everywhere & while losses not disc openly, felt everywhere. Met 7 fam in diff parts of land; nt one spoke of losses first, only after we initiated discussion
- 6 society disrupted, ^{ex:} men periodically called up to front; Israel needs her manpower fr each man = driver, mechanic, etc; E & Syr men are farmers, peasants, laborers by the thousands bt Isr can not cope on ths level x / Moroc, ~~frustrations~~ Hurt in fulness of soul; Purim !
- 7 R_ligion: as little interest except for YK as before; Pesach next important ~~is~~ but as a national holiday
gd indicator: internatl telephone service pays double on Shabbat & 3x on YK and plenty of applicants
service I attend, outside Haifa; no yth, Roum partic, dav in Ashk bt outside Seph
- 8 found different attitudes in relationship to Arabs than ~~an~~ aft 1967 several indiv told us that abused by taxi drivers when wanted to be driven to Arab-owned rest
some say: did not feel at home in Arab R st
yet: souvenir: 2 A ident cards! What kind of a sou~~v~~ is that!!!

not one of youngsters socialized w/ Arab children in class!

x Social: psych studies on children

with home few hrs, etc.

educ. late start, interruptions

C Government

- 1) D had d when his people came into C, did not have burden of gov. them - we know from Bly of J + J. diffie, rebell, results is Gd, etc. Bse i must accept."
- 2) found universal dissatisf with gov - from yth to the elderly, not one was convinced of worth of present leadership
- 3) Met a head G D in Jer - she tough, vital, sharp - no nonsense & not ofing Machiachi; gentle old woman led to expect. saw every quest & seemed very much in command!
- 4) but all its that Govt rep - some cannolly so & some violently so - spec of C, want of 21 P 5 show u knew & with show spent 5, etc
- 5) not only re unpreparedness of last war, not only re length of service & were rotation of ministerial portfolios ^{3 strategies}
- 6) but leads in the press re surrender of territ gained, by attack of others at cost of Iru lives, in name of "disengagement", ^{potential} ~~surrender~~ of Jer into various territorial encloses, above all - in midst of all their 1713 - quest of '210' "
- 7) if D could be here today! - he led us out of E, led us thru wild, brought us to Sinai, we survived great conqu & dict's anti-s in history but today they debate '210' "
- 8) as one young girl, d of friend, told us: it's so

no long to resign

believe that the weapons
best of
for his power
& their
but did not
protect them!
Mx M
well
not
the
give

⑤

January - altho topic -- our gurus know, had
always known "this is a Jew" - only we debate it!
a) for this it led ~~as~~ us out b) E? let celebrate
Noo?

no [a) world wide -
Kreishy visit
Nixon

Conclusion

A Today

- 1 what message then for today; how appraise move of Moses so long ago?
where & to what did he lead us?
- 2 seem to be veering in negative direction; assessment can not always be positive; try to be realistic. Problem: not addressed ourselves to basic issue which concerned Moses at Pesach time, Israel all the time & us at this hour & in aftermath of revaluation after YK debacle (for while won the battle, appear to have lost the war.)
- 3 Q: for what purpose did exodus take place? Serve God. This often forgotten & not only in formal sense, by Israelis (& surely by us who have made Israel our rep on battle field.) *they weapons, we Rote*
- 4 we not a people of generals but of priests; world spirituality one way and ours another; world exalted glory of combat, our key is Shalom & in Israel, which has face of so many moods: anguish, dissil, self-crit, frustration and concern, this basic purpose is forgotten.
- 5 and can understand in this topsy-turby world ~~where~~ where f says Kadd for his son *but: more than just another DE country. x*
- 6 basic purp of exodus must maintain them (and us):
serve Gd as we see fit
as free men even if under terrible pressure
as Jews nt afraid to ask q, even of ourselves no matter what consequence
as Jews who drink of cup, of gall, bt drink bec we must
as Jews who no matter how little space given us, when boxed in, asser strength
- 7 bec determined never again to know yoke of Egypt or a Pharaoh.

x really believe in Biblic dictum

וְאֵלֶיךָ יָשׁוּבִים וְאֵלֶיךָ יִשְׁתָּחֲוּ וְאֵלֶיךָ יִשְׁתָּחֲוּ

וְאֵלֶיךָ יָשׁוּבִים וְאֵלֶיךָ יִשְׁתָּחֲוּ וְאֵלֶיךָ יִשְׁתָּחֲוּ

\$ Family

- 1- last word - O people were substantially one, we were one ~~first~~ ^{great} at Sederim ~~would have as a group~~ in this spirit our Jan & I reached out child of went now living in Tr
- 2- very moving, exciting, touching as we met 2 daughter of camp: S D & B S in Jer
- 3- met, dinner, talked, kissed - all natural but more: family together - as we at 720 - & it was just like being at home.
- 4- as one of girls wrote me: "Seeing you, after all these months alone - I ~~never~~ ^{never} knew before to realize how much home means to me & you up home to me."
- 5- they for Tr, sph lang well, are inspired by ideal of land, have found roots of their faith in a very realistic & modern manner.
- 6- to have seen them & to be able to make this ^{saw girls growing} judgement is worth everything
- 7- for this purpose also did God take place & O. can rest ~~safe~~ in peace for he did go forward, made their work in face of adversity. surely will prevail.
- 8- we are grateful to God for bringing us out of bondage (phys. sp) to land seen, mood of freedom, wholeness & fullness of life
- 9- This is best of holidays for us all ^{as Ch of Tr} ~~there, here - there & here~~

→ friend of Jan
→ the teacher
→ R.

in words: ה'תש"ח ;

א' אדר א' תש"ח

ג' אדר א' תש"ח

share: gd/bad

hope/deep

belief/friend

past/present

undesirable hope for future

INTRODUCTION

A General

- 1 ths very diffic time fr some of us, most of us on Am scene as we try to get gas fr our cars.
- 2 in recent months, whole orientation changd; our patt of living and thinking no longer the same
- 3 are so concernd wth catering to needs of our sacrd, status symbol; our cars, that all else secondary.

B Specific

- 1 those of u who have cars know well what I mean
- 2 we get up early in AM to stand on line; we beg for a smile frm station attendant; we are frightened & need assurance frm man who has so much power ovr us.
- 3 few months ago, we went to gas station of & for our convenience; if service not suff went somewhere ~~else~~ bt now all changd
- 4 our conversation dominated by crisis, nt one of us would get up at 7 AM fr Shacharis ~~but~~ we will go to any lengths & drive any distance fr service
- 5 & most of our concern is fr sake of convenience our cars give us; nt counting those who need it fr livelihood. A radical change taken effect.

BODY

A Synagogues

- 1 pt has been made sev times, in diff circumstances, that Syn very much like gas stations of former times altho comparisons never struck us as they do now!
- 2 many people went to Syn out of convenience, they went shopping and if the smile was nt forthcoming, or the greeting nt firm enough or service sloppy, went easily on their way to somewhere else
- 3 furthermore, analogy goes on: people in most instances only came to Syn when thr spiritual gas tank ran low, or below a certain pt of no return:
- 4 death, severe illness, a happy event perhaps, etc. made the people come to us in order to be "filled ~~up~~" bt once that done, price paid, nt seen again.
- 5 those few loyal souls who actually did come wk after week, almost scornd fr thr attachment to ~~trad~~, thr sentimentality, thr need fr a spiritual "crutch".
- 6 let's be honest about it: in large measure while pict changd re gas stations, not changd much re Syn and that is the tragedy of our religious concern, nt only re Syn bt re all rel institutions.

B Shortage

- 1 really a pity that there is nt a shortage of our kind of fuel also; more so, shorty of Syn all over
- 2 wonder what kind of effect it would have if picture would appear in major newspapers, on TV, radio repr

Intentional Second Exposure

GAS STATIONS & SYNAGOGUES

3/9/74

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of long lines at Syn waiting for our kind of fuel, of Syn, Ch & other rel instit being closed down and adm only by selective process

- 3 suppose we would proclaim a "shortage of faith", a limited supply available, a system of rationing has to be instituted & one wonders what effect, if any.
- 4 some kind of insight given us via Russia where Syn closed, rabbis nt avail, pbks no longer publ and yet, despite all hardships, clandestine worship prevails
- 5 some few Syn attended, majr festiv obsrvd espec in large cities, drive re Jud alive bec of desire for ~~Amig~~ much to detriment of Russia to lose brain powr
- 6 so that inference is readily available: shortage of spirit fuel, closing of nos of Syn, absence of r/c, odd hours & days of attendance permitted; ~~and~~ change might also take place within Am Jewish community.
- 7 how sad that Syn shopping, personal attitudes & conv now dominate rel scene when so much more is at stake. Why apprec what we have only at moment of need? Ths a quest only Am Jew must answer of & by himself.

CONCLUSION

A General

- 1 like those standing on long lines in early AM we go to spirit gas station in same frightened manner when personal or family crisis afflict us
- 2 otherwise, convenience is the key & we give neither the station nor the attendant a second glance. At certain intervals we demand service & that's it.

B Specific

- 1 perhaps u will use days to come, as Spring approach, & people want to drive out to country, to make know ths analogy & pointed it out to yr friends & neighb
- 2 we are here all the time, we give service wth smile we rarely run short of fuel & we never closed. More we give strength, courage, fortitude & cost = little
- 3 tell ths to yr friends & join us so that together we may become source of power fr gd & bless in community ~~for~~ our shortage, if there is any, can be overcome & results will be of benefit to us all.

Amen.

Heb. Tab., Sat. A.M., March 9, 1974

Sat AM - 11/13/74

Time between 8 & 8h \Rightarrow P.D.
part 17:50 PM

used for aft. disc

6 weeks = 1 chapt per week.

~~next~~ week: chapt 1

Purpose: live of authority
great men, workers
great teachers!

Hill & Sham: 2 schools -
not always united
conflict + resolve:
... 122 111 100
in those Name? G'ds!

Theme: would I do 3 things \Rightarrow
one I would: Gd, Torah, Isr
our concern for world
can't live isolated, apart, etc.
message of trust, learning, concern
value over the world for all.

111

Beh Tab - Sat AM - 11/13/74.

Tuah
worship
act of kindness
truth
justice
peace

Index

A - General

- 1 - been part of our J, modernized to obs YH - to satisfy 2 needs: remembrance & note disastrous events of recent J life
- 2 - uprising & def of W Ghetto, as we control, hold
- 3 - That is that YH = Day of Hollo; part of J calendar & incumbent upon us to take note

B - Specific

- 1) have had occ to obs in past ser'ys in diff ways: sermons, spec lit/poetic selections, last yr cl pitch to note our emotions
- 2) this yr share exp in Tor - there members of CCAR went as group to Yad Vashem to pay tribute, hear El Noh, say K & hear
- 3) G H pres of ATE, make some pertinent remarks
- 4) would like to tell you about it

BODY

A - Hauser:

- 1) not tend to forget, = nature to pass on but
but this luxury we can't allow ourselves
- 2) Holocaust not fairy tale in remote area but
in heart of Civ Europe, part of our generation.
- 3) 3 factors came into play
a) belief of power in indiv c) enormation of power*
d) earlier: felt influence & impact of these forces sep
but now together & this devastating
- 5) result: never caught up numerically - before
WWII had 17 mil, now 15 million
- 6) must never go back, dare never go back, to
isolation or weakness again
- 7) that mankind, "the enemy", not changed ^{indic} - by
history of modern Isr!

* Trunk's "Judgment"

B-Place

- 1) import of H words can be imagined - if you see saw YV
- 2) simple small bldg; names of ccs engraved on stone floor & et flame; visitors walk on ramp or lower level; cover like tent for sexes, cane, not cover of poles but climbing
- 3) H spoke quietly, near raised voice: words all the more dear
- 4) quite no of call chose not to go - some for good reasons - - I went for my sake, for yours - to be there, to lend my presence, to show they not forgotten
- 5) to say K for my lost loves & as you rep, for yours.

C - Road

- 1) ^{seems} ~~seems~~ almost grotesque to go with YK ^{to Yash V.} ^{still echo. in our ears} over ↓
- 2) again, again the attempt to kill us in. Went, Gmihile - Warsaw ghetto till today
- 3) ^{anguish:} why won't people leave us alone, then will people let us live in peace how much tragedy until mankind pants as our due?
- 4) sense of outrage among our men; who needs this kind of heritage & we want to be "Pillars"
- 5) This could be fit & industrial + educ people & get the young die in burst-out tanks; nation could prosper & get most of resource for defense; research could be key, morality & ethics corner stone. Law a new concept for life & get a definition of life, of morale, of strength, of optimism.
- 6) with no end to hunt & turmoil in sight; Israel gain at mercy of Gut Powers who ^{legitimize} the life of our spirit dr. for sake of international vested interests: from oil to image of personal prestige!

Conclusion

A - General

- 1) Wish you could have been with me for solemn hour
- 2) 3 men who had been in very CC style names
inscr on floor spoke few words as well
- 3) simplicity of the rule; we filed out as quietly as
we had entered.

B - Specific

- 1 - lesson obvious: recall, remembrance, take note
or possible of repetition of such horror must
never be part of our dead again
- 2 - specific: Warsaw gh, Holocaust but YK also then
enemy showed his disdain by affixing our
holiest of days; ^{1967 - when E dismissed us as enemy dogs & again}
world stood silently by
- 3 - how tragic, that day chosen for spec remembrance
recent past, also commemorate the unbelievable
present
- 4 - but, hopefully, not the future.
- 5 - let us all commemorate the past & present
as rise for all the

Am

Heb Tah - April 19, 1974 - Friday eve - 8:10 PM

not given

10/6/74

INTRODUCT

A General

- 1 ths very special time of yr for all of us: Pesach almost upon us and J life geared to ths grt experience
- 2 homes been specially cared for, ~~like~~ food purchased, family ready to gather & relig sensitiv alerted.
- 3 we know something special is at hand.

B Specific

- 1 perhaps ths yr more than in most yrs, exodus frm E of ~~historic~~ ^{partic.} significance to us Jews
- 2 can recall that due to Oct War we were again in E & encircld E forces which sought to destroy us; no one can be unmindful of the parallel
- 3 still, we persevered despite the losses; we retained life & freedom as did our ancestors & we are here to tell the tale; the Haggadah of modern times.
- 4 all this implied in ths spec S: HaGodol = prior to P and, by def, of spc relevance to us all re holday.

BODY

A ANTICIPATION

- 1 ths first aspect of spec S & of holiday to come. We anticipate in our mind as well as in our hearts.
- 2 over yrs of cent we ~~did~~ not have too many happy occas which affectd our lives as indiv and as Jews; bt ths is one of them eventho we emerged frm depth of slavs
- 3 and we learnd lesson well: we know meaning of freedom and of being on ~~one's~~ ones own, of personal, free commitm and of being in charge of ones own destiny!
- 4 ths we anticipate, a rehearsal of the past in order to make us apprec & be more consc of the present: no man ought to suffer, be hindered, be hurt bec of his minority status fr we know what it means all too well
- 5 anticipation = sweet taste of success for our ancest and for us; more so, that future generations know as well and that they never sep themselves frm ths trad

B PREPARATION

- 1 ths is secnd aspect of what S HaGodol brings to fore espec as we come closer to obs of holiday itself.
- 2 nt only prep re household duties, inviting of fam & friends, setting table, etc. bt other levels also.
- 3 prep includes especially, working with the children so that they fam wth meaning of the occasion, that they can read prayers, that they aware of what is about to happen physically & what is implied!
- 4 nt enough for youngster just to recite words of Mah Nisht in fluent Hebrew bt, in addit, why he asking the quest in first place, what implied wth learning rather than sitting, wandering Aramean was my fathr
- 5 it is imperative that child, adults, know more than

words alone

6 that he knows what reason was for exodus, how people feared & frightened, how generation was lost after exodus and to what extent all of these matters valid still

C PARTICIPATION

- 1 this, of course, essence of it all; Seder not just for show but for participation. To have a "meal" is not acceptable for this reason, of course, we have Seder to accommodate all who need not meal per se but want to participate in religious ceremony
- 2 have always maintained, & still do, that you can be a Jew with very little ~~participation~~ affirmation but cannot be a good Jew without participation in Seder
- 3 all of our ideals, values, concepts, principles of what it means to be Jewish, in more than formal ~~sense~~ part of this Seder ceremony; Jew must attend & hear
- 4 tells us of commitment we have for freedom, for worship for service, for family unity, for poor, for Elijah what his presence implies
- 5 even more: that on this occasion we not alone but share a dream with Jews and oppressed people all over world. To my mind: to be Jew & not participate in Seder ceremony is contradict in terms.

CONCLUSION

A General

- 1 original design for exodus was to worship/serve God & that became basic substance of our religious tradition
- 2 this kind of observance lends special meaning to our needs and tells us that we too obligated, for God del. not only that generation but this one as well
- 3 this special S comes to tell us: ~~antic~~, prepare & participate or else our devotion & dedication to Judaism of little use

B Specific

- 1 hope for you it will be occasion for love, warmth, religious observance & unity as far as your family is concerned
- 2 hope for us all, of household of Israel & in Israel, that this special S HaGodol gives us moment of quiet to pray for that measure of peace & stability which will make of this a better world in which to live.
- 3 to you & yours, may it be a happy & good holiday season & may we be privileged to observe & celebrate together for many years still to come.

Amen.

Heb. Tab., Sat. A.M., April 6, 1974

SHABBAT HAGODOL.

*not given -
see reverse*

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Improper intervention in Diaspora affairs

American Jews are being forced to wage a battle on two fronts — for and against the Israel Government.

On the one hand they are being urged by Israel to raise funds, to lobby for Israel's interests with the Administration and Congress, and to be Israel's prime partner. But on the other hand, the possibility of a coalition deal over the Who's a Jew issue has compelled them to line up and lobby in opposition.

And well they should. For if the Law of Return is changed — as the National Religious Party would have it — so that only persons converted "according to Halacha" could be admitted to Israel as Jews under the law, it would amount to a vast intervention in the life and institutions of American Jewry.

Whatever one thinks about the heterogeneity of American-Jewish life, there is no denying its existence and the deep historical roots on which this variety rests. It means varied institutions, varied vested interests, varied forms of expressing Jewish identity. It is, in short, Diaspora — the Diaspora of the West — in which heterogeneity long ago replaced the uniformity of Ghetto and Halachic authority.

Orthodoxy's refusal

The proposed amendment, which the NRP would make a condition of its entering a new coalition government, aims at undermining the authority of Conservative and Reform rabbis — and with it the position of these two dominant patterns of Jewish religious and communal life in America.

It would do more than simply express Orthodoxy's refusal to recognize the authority of Reform and

Conservative rabbis in the Diaspora. That is its right. Rather, it would wield the Jewish State as a tool in support of this refusal, which is quite another matter. What Orthodoxy in the Diaspora has never been able to achieve on its own in free competition, it would seek to achieve through the agency of the secular State.

Little wonder, therefore, that Reform and Conservative leaders are up in arms, and little wonder that they are distraught that such a fundamental issue affecting relations between Israel and the Diaspora should become an item of coalition bargaining.

The paradox, of course, is that in the U.S., Reform, Conservative and Orthodox rabbis and organizations work together in many significant ways, despite their differences. And if, officially, American Orthodoxy does not accept the pedigree of Reform and Conservative rabbis — this does not affect the latter's role, prestige and power in the Jewish community or the community at large. On the contrary, it is they who dominate the Jewish scene.

Hebrew lessons

What they are disqualified from is the right to interpret Jewish Law, which is in the custody of Orthodoxy. But Reform rabbis are in any event uninterested in this right, and Conservative rabbis are not much more interested, in practice. And since Halacha is not of concern to 80 to 90 per cent of American Jews, including most of the congregants of Orthodox rabbis, this question of the rabbi's "rabbinic" authority is not a live issue.

To preside over Jewish marriages,

burials and Bar Mitzvot, to visit the sick, or organize Hebrew lessons, are all roles which rabbis can assume without collision with the Halachic understanding of rabbinic authority.

Conversion, of course, is an exception. Orthodoxy may be lenient about Jews who do not pay their due to the Halacha, it cannot be as lenient about admitting new members into the covenant. And if it does not recognize the authority of Reform and Conservative rabbis to determine admittance, then of course the integrity of the people is at stake, in non-Orthodox conversions.

The solution lies not in using the State of Israel to bludgeon Reform and Conservative movements, but in establishing procedures for conversion which would be acceptable to all three groups. And it would not take Kissingerian diplomacy to devise such a scheme. It would involve agreement on a common programme for candidate converts, and vesting the final right of decision, say, in a tribunal of rabbis representing the three movements.

For since Orthodoxy cannot in practice challenge the dominance of Reform and Conservative institutions, there is no reason to expect it to have sole and exclusive monopoly of the conversion process.

But this is a question which American Jewry — and other Diaspora communities — have to solve for themselves, with Israel's encouragement. What is occurring now is an effort by the Diaspora minority to use the political leverage of its companion minority in Israel to force a decision on the Diaspora majority.

And that is taboo for the State.

VIEWPOINT

by

ERWIN FRENKEL

em. long. It has a copper-coloured head and a silver-coloured tail. Anyone who finds such a thing — or any other suspicious object — is warned not to move it but to call the police immediately.

Diaspora rabbis call for halachic conversions only

Jerusalem Post Staff

An impassioned plea to the Government to amend the Law of the Return so that it would recognize only those conversions performed by *halacha* was issued Sunday by a gathering of chief rabbis from Diaspora countries and delegates from the Rabbinical Council of America, now convening in Jerusalem.

Other resolutions called for more to be spent on Jewish religious education both in Israel and the Diaspora, and called on the Jewish people throughout the world to "stand by Israel in her hour of trial."

The chief rabbis, from Italy, Ireland, Britain, Belgium, South Africa, France and Switzerland, were concluding a three-day convocation at Hechal Shlomo, called by Chief Rabbi Shlomo Goren.

Meanwhile, Rabbi David B. Hollander, President of the Rabbinical Alliance of America, told the press in Tel Aviv Sunday that Israel should "beware" of the Conservative and Reform attempt to "disseminate their brand of so-called Judaism, which wrought havoc in America."

"Those who perform marriages between Jews and non-Jews have long ago repudiated the Tora," said Rabbi Hollander. "The Conservatives require a special dose of chutzpa to lecture the Orthodox, who are the sole barrier between authentic Judaism and creeping assimilation."

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5/22/74



singer share a joke as they pose at Mrs. Day. (K. Weiss)

lasts 'defeated defeatist' regime

that "this government of deception and failure be replaced by a national unity government."

The star of the evening was Aluf (res.) Ariel Sharon who earned a tremendous ovation. Ushers had difficulty in keeping enthusiastic members of the audience from breaking through onto the rostrum. He reiterated his charges that the government was throwing away Israel's best bargaining position.

"Our victorious army is pulling back under the leadership of a defeated and defeatist government from an area for which we paid thousands of lives and for which we get nothing," he said. Speaking of the Alignment election propaganda, Sharon said "I fought war after war for 27 years under a government led by that peace party."

...that Egypt would begin to dredge the Suez Canal and reactivate it gave hope that Cairo wished to concentrate on peaceful development.

Once disengagement was under way, the Defence Minister said, the Israel Defence Forces would be able to release some 40,000 reservists.

He said the agreement was based on normalization of the region, including the dredging of the Suez Canal, immediately after separation of the forces.

Explaining Egypt's change of mind, he said this resulted from Egypt's achievement in having crossed the Canal, as well as from "what she failed to achieve in the war."

"Perhaps I am mistaken," the Defence Minister said, "but in my estimation their faces are truly turned towards peace and they have changed their attitude because of this."

SUPERVISION

Asked what would happen if he turned out to be wrong and the Egyptians violated the agreement, Mr. Dayan replied that it was a bilateral one and that Israel could also reinstall offensive weapons and troops in the forward zones. Without going into specifics, he pointed out that there would be suitable means to supervise its implementation.

The Suez Canal was a vital Egyptian artery and Egypt was entitled to some sort of military force to protect the region if it is to be reopened to shipping and if the towns on its banks are to be resettled, he said. The force which Egypt was permitted to retain east of the Canal, under the agreement, was a reasonable one, he added.

Asked about the advantage the reopening of the Canal would give to the Soviet Union, the Defence Minister replied that U.S. officials had said they preferred an open Canal and an end to the conflict to a closed Canal and a continued conflict.



Egyptian Gen. Gamasy after he signed the agreement.

Restoration of Canal cities

Jerusalem Post Arab Affairs Reporter

Rehabilitation of the cities along the Suez Canal will begin within the next few days, Egyptian Minister of Reconstruction Othman Ahmed Othman said Sunday.

Othman said the reconstruction scheme calls for building a tunnel under the Canal to link the town of Kantara East and Kantara West which face each other across the northern sector of the waterway.

Egypt made its Canal plans public Sunday, and announced that they were ordered by President Sadat.

Emphasizing Egypt's control over the Suez Canal zone, Deputy Premier Abdul-Kader Hatem said Sunday Egypt could even "move troops for a new battle if Israel failed to carry out its commitments towards an overall settlement."

Belgian congratulations

The Foreign Minister of Belgium, Mr. Van Elstrand, has congratulated Israel on the successful conclusion of the disengagement agreement with Egypt. Mr. Elstrand called in Israeli ambassador to Brussels Moshe Allon and asked him to convey his congratulations to Jerusalem.

There have been similar messages from a number of other countries, but Foreign Ministry officials declined to publish them, apparently for fear of compromising the well-wishers.

state of no war, no peace in the Middle East."

Cairo's news media over the weekend prominently displayed the main details of the agreement, but they omitted reference to the reduction of Egyptian forces and armaments on the eastern bank of the Suez Canal.

New moratorium on debts of reservists

Jerusalem Post Reporter

Reservists serving in the armed forces during or since the war are to benefit from new moratoriums on their debts, the Cabinet decided Sunday. Defence Minister Moshe Dayan was empowered by the Cabinet to draft at once, in consultation with the Treasury and the banks, emergency regulations extending times of payment of reservists' debts and ordaining other measures to ease their return to normal commercial and civilian life.

Basically, the new regulations will give relief to three categories of reservist-debtors:

1. A man whose debts have accumulated over a lengthy period of his military service. Arrangements will be made for him to pay them off over a longer period than the 30-day moratorium which the original law on this subject stipulated. (That law was passed in 1957 and served for the aftermaths of the Sinai Campaign and the Six Day War. It has proved inadequate for the present extended emergency period.)
2. A man who has debts in his own and his wife's name. The moratorium will cover these debts even though legally his wife alone is a debtor too.
3. A man involved in moving home who failed to vacate his old home in time because of his army service and thereby incurred legal action or penalties.

Non-Orthodox Jews hit attempt to alter 'who's a Jew' law

TEL AVIV. — Leaders of Reform and Conservative Judaism in Israel Tuesday demanded that the Government refrain from amending the Law of Return as sought by the religious parties.

At a press conference here, they warned that the change sought by the National Religious Party and Aguda — to disqualify persons converted abroad by Conservative or Reform rabbis from immigrating to Israel under the Law of Return — would imperil Jewish unity. Such an amendment would also violate an understanding given by the Prime Minister in 1970, that non-Orthodox conversions performed abroad would be recognized by the State.

The two religious parties are demanding that the law be amended, as a condition for entering into a new coalition government with the Alignment.

The present law defines a Jew, for purpose of the Law of Return, as "a person who is born of a

mother who is Jewish or who has converted to Judaism." It was passed in 1970 with the agreement of the NRP, which now demands the law be amended to stipulate the "conversion is one carried out according to *Halacha*, i.e. by an Orthodox rabbi."

The religious parties' demands have prompted a flood of telegrams and appeals to the Prime Minister and other party leaders from influential Jews and Jewish organizations abroad.

Recently, Reform and Conservative leaders in the U.S. issued statements calling the position of the Orthodox parties as an "irresponsible exercise of political power."

At last week's press conference, the Reform and Conservative spokesmen said the proposed amendment would constitute interference by the secular State in the religious affairs of Jews who reside beyond its bounds. They said the religious parties in Israel are exploiting Israel's

difficult international situation and internal political problems to coerce changes in the law and deprive non-orthodox rabbis abroad of their rights.

They noted that in the U.S. only one-sixth of the Jewish community identifies itself with orthodoxy, and the large majority of Jews active on behalf of Israel belong to the Conservative and Reform Movements. These supporters of Israel would be alienated by such an amendment, they said.

Most of the conversions conducted in the U.S., they said, are carried out by Reform and Conservative rabbis. The amendment would make questionable the Jewish identity of such persons, and the identity of the offspring of converts of past generations.

Among the speakers at the press conference were Prof. Ezra Spicandler, Dean of the Hebrew Union College in Jerusalem; Rabbi Bernard Segal, Executive Secretary of the Conservative Movement in Israel; and Rabbi Richard Hirsch, Executive Secretary of the World Union of Progressive Judaism.

'Worsening relations'

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1, to rule on matters of personal status here, they should rule according to Halacha only, once they had been examined and approved by the Religious Courts' appointments committee for *dayanim*.

Rabbi Hacohen said he was appalled that the State of Israel did not make it possible for Jews disqualified by Halacha to contract a secular marriage.

"A sovereign state cannot prohibit one of its citizens from establishing a legitimate family — even though a religion may do so."

He ridiculed arguments by

GHQ from 1940 onwards and was sentenced to 15 years' imprisonment after being captured in action. He got out of Acre's dungeons in the mass gaolbreak.

After shunning politics for 17 years and running the family factory instead, he entered the Herut executive in 1965 at the request of his former comrades-in-arms and was elected head of the organization department.

"I made a special point of intensifying Herut activities among Israeli Arabs. Herut never had a separate section for non-Jewish members. We don't believe in it, and in fact we opened our ranks

Eastern Poland and went to Bialystok's famous Hebrew-language *gymnasium* where he was already active in Betar.

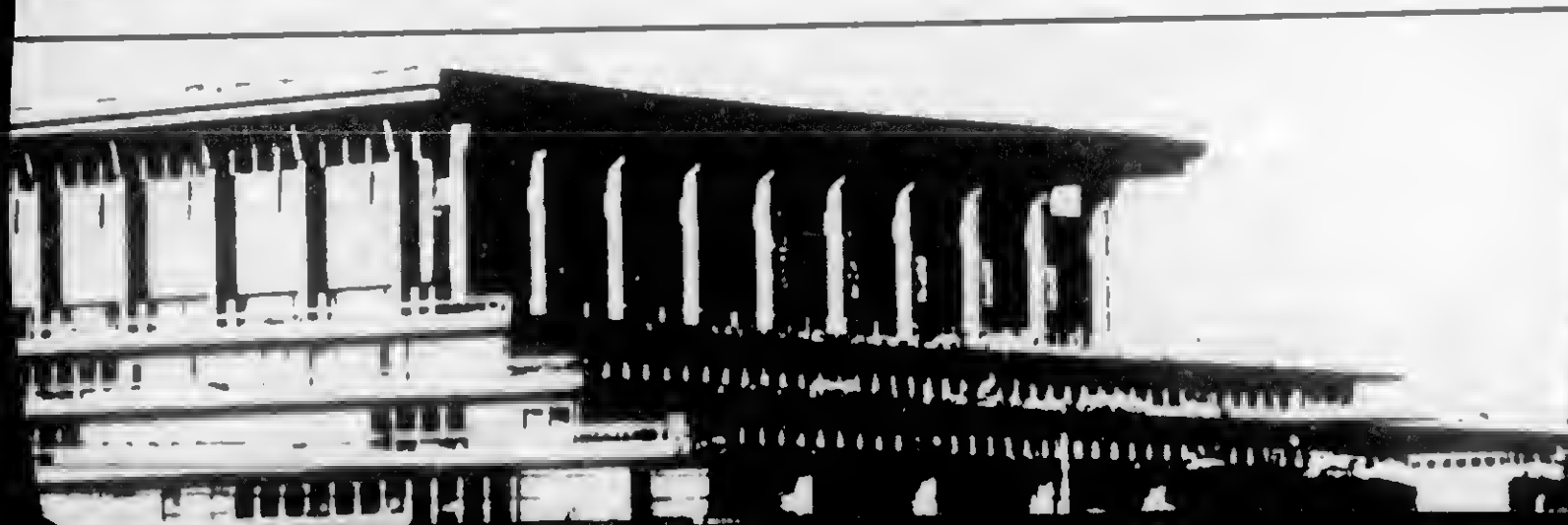
When he settled in Tel Aviv in 1935, it seemed the natural thing to devote more and more of his time to Betar, "till I was just too busy to continue with the degree course I had started at the Hebrew University, so you might call me self-taught."

From the Betar to the Irgun Zvai Leumi was a short step. But he broke away from the Irgun to join Lehi, the Lohamei Herut Yisrael underground organization, led by Yair Stern till his murder by the British.

"I served two prison terms under the Mandate, and finally I was exiled to Eritrea. I escaped from there along with the late Herut leader Arye Ben Eliezer when we tunnelled under the wire. Our escape route led to Ethiopia, Jibouti and France."

Between 1948 and 1969 Shamir took no part in politics and was not a member of Herut. Nobody would judge from his short build, unassuming posture, tufted moustache and warm, paternal smile that he was a key operator in one of the State security branches for over ten years. When he retired, he became manager of a rubber factory in Kfar Saba — a job

the Eighth Knesset, which was inaugurated yesterday, members. ASHER WALLFISH spoke to four of them — two from the government and two on the Likud side—about their past and future



C C A R

Index

A - Gen

- 1 - spoke of trip to Israel last Sunday & gave you impressions on general level - this is specific
- 2 - reason for going was conf of CCAK - on way trip & yes ago: 5 days in Jerusalem to attend sessions, go on field trips, listen & learn in seminar, lect
- 3 - intellect more stimulated than many others; sense of camaraderie & exchange of info usually more with present because ~~for once - obviously~~ ~~for once - obviously~~ main interest not our camp but Israel.

B - Specific

- 1 - all affected by aftermath of YK conflict but ~~all~~ determined to go
- 2 - had feeling that Israel, after YK, place for us to meet - even more so than before
- 3 - anticip. meeting got figures & obtaining briefing at the source
- 4 - vicariously, particip in adventure of Israel

1007
A - G O

- 1) reality took over - missed her pl. program not avail due to cabinet & internal prob/crisis: G O delayed approx 2 days - Eten to DC; Yadin on jet business
- 2) A - highlight - 1st issue: 1st state - out i) just they not also the own? "state" a constant threat & depart. pt for premises - spearhead is Isr
- 3) ~~Don't~~ G O in 19? Not given added imp to E: successful - missed but not long range? War of attrition led to stop - people getting killed now. All else secondary
- 4) Cabinet prob - that agreement made with Hel Katz spec to give cab & get their receipt - All in open & if don't believe can't help you
- 5) Territorial arrangements - 1947 ÷ i) state - never except, had to defend them now & all in future; so that lands is 1 - are we threat to them? we can reject, comp, disc, evaluate on merit, land, borders but not on l/d - issue is life: survival ^{but on that basis?}
- 6) seemed to me significant depart from former views bec indic shift in Isr position re disagreement
- 7) What can we do for Isr - come & if not for Aliyah, for a visit.
- 8) All of G O got 2 days ago - can't comment; Rev if S. Am; period of great strain & perhaps internal upheaval.
I do not have answers - just because I was there!

II
VII
IX
X

I
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III
IV
V

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NORMAN ATKINS, *Cantor*

Vol. 15

No. 32

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"THE LAW OF RETURN' IS IN DANGER"

Frequently momentous events and decisions cast very small shadows. I think that such a situation has now arisen in the State of Israel over what is known as "The Law of Return."

In Israel the secular law making body is known as the Knesset and the Rabbinic Court enforces the religious law. When the two agree there is no problem; when the two differ then a decision must be made as to which law takes precedence over the other. The Halachic law based on the "Millet System" has precedence in Israel. When the Ottoman empire ruled Palestine they permitted each of the religious groups to govern those aspects of life which were considered part and parcel of religious observance: marriage, divorce, inheritance, and definition of membership were among those things. The only Jews who existed in Israel at that time were Orthodox Jews. Therefore the "Millet System" gave Orthodox Jewry the right of supervision.

When the English succeeded the Ottoman empire after World War I, they allowed the Millet System to remain in force. When the State of Israel came into being there was a question whether the Millet System was to remain. It was decided that the Knesset would take care of all non-religious matters and have jurisdiction over all of the secular legal problems which belong to any national body. One of the laws which the Knesset passed was called "The Law of Return." This law simply stated that any Jew would be welcome to enter Israel and be entitled to citizenship.

The matter was not challenged until some years ago. A Catholic Monk by the name of Brother Daniel asked for admission to Israel under "The Law of Return" on the basis that his mother had been Jewish and therefore according to Jewish religious law he was Jewish.

The Knesset ruled that any law passed by the Knesset should have its terms defined by the Knesset and anyone who had given up his faith and accepted another faith, whether or not he was born of a Jewish mother, was no longer Jewish and could not enter under "The Law of Return." He could and did enter as an alien immigrant. Because of the recent elections and the loss of six seats by the Histadrut, the labor party, it is now looking for allies among the other political groups to form a government. They sought allegiance with the Religious Groups.

The Religious Groups realizing that they have this leverage have centered their attention on "The Law of Return," stating that they will accept a role in the government provided the government changes its rules concerning the definition of a Jew. A Jew, under the new ruling would have to be one who was either born of a Jewish mother or who had been converted according to Orthodox ritual. This brought about a great protest by the Reform and Conservative rabbinate both in Israel and the United States.

What is the basis of their protest? It is not merely one of religious intolerance, but the fact that the Orthodox community of Israel is breaking one of its own laws. According to Orthodox Jewish law there is an axiom which reads "dine d'malchuta dine," the secular law of the land is binding on the Jewish people who live in that land. In our country for example, a Jewish divorce does not permit one to be remarried without having a secular divorce. One cannot do anything under the aegis of religious authority if it conflicts with the secular authority.

The Knesset is a secular authority and therefore it holds that the rabbinate must abide by this axiom of "dine d'malchuta dine," even though the malchuta, the government, is the government of Israel. Therefore by trying to override the governmental definition they are breaking the law and trying to impose a religious law on the secular government. This would create a theocracy and should be opposed by every group within Judaism.

RABBI JUDAH CAHN

D- '212' 'N' internal

- 1) Most intel issue joining for people, as per Ref Oron in intem. tied to this quest: we have very strong views
- 2) Sale to G.D. - hope she will not give in to pressures or else RLP in its def of J = do what that Legion could not do: G.D. sharp retort: such camp not to be permitted; we all Jews
- 3) issue: led by Hachia she Jew; 1970 Knesset: h d J in a conv - now "see to H" - no conv by R/C rabbis: splits J community here in Diaspora of a pluralistic entity! Or tho not majority outside Trs s/he do duty pro-Trs ought to be recogn.
- 4) looks into background report & earlier generations like Hitt to 4th Jew? Dished in here, Russian, German
- 5) words "cant" "see to H" dynamite & based on such ridic logic as reasons for RLP joining: Goren: not permitted to join Cab - aid: did not say "forbidden".
- 6) with ext. probl, this int. probl of magnitude & ramific is one which Trs needs least now.

would split J world outside Trs, few identify themselves - or tho,

C Devs - key note

- 1) key note in abs of 007; philo talk
- 2) inadeq summary: I was recently: 1967, allit-3/4, terror vs people, YK
- 3) 2 Reneis - same time & geog area but diff in needs, charact & priorities → conflict instead of mutualty
- 4) Ther: feudal to modern (Kupers)
 we: I'm in a not time to time but place to place
 both post 1945 re time of new countries, ides, nationalism
- 5) for both a period of trans, new / res, diff to understand or predict - future uncertain - except: if trans really from civil't to civil, lose hope
- 6) In probl: huge immig waves of east now being felt: before partic in Is life but now creates burdens & demand influence, trans: equal of Isr society & peace outside.
- 7) touched on most of Yth (youth) as just, older gen sapped of strength but no time here & who can you venture a "solution"?

Concl

A: General

- 1) lect, sem, trips to Kibbutzim
- 2) more: sit in presence of Weiler - lost 2 sons
went during ~~848~~ to MS for visit
depth of this man's emotional burden can't be
described - how talk of terrorists attack yesterday?
- 3) similar to Ben Zorea - asked how he can con't
"work by day & cry by night"

B: Spec

- 1) most worthwhile trip, grateful to say
- 2) learned of ancestry of our people: Trefside, ^{lead} ~~see~~
Jerus, Sivan, Old Moses; meet people in T & A
Heifa; Kib, Nosh
- 3) felt very close to Tor & do so now & am
happy to share these few impressions of my visit
with you.
- 4) Exp at Yad Vashem on ~~Th~~ ~~12~~ 19
Sivan another time
Dittla Pass for Yishuv.

Heb Tah - Frid ex - ~~TV~~ 12/74

Method

A General

- 1 Disc Isr sev times already but really would
- 2 exp overwhelming & lend themselves to interp & usage
not felt by ordinary visit to other Europ country
- 3 for Jew - Isr something special

B Suez

- 1 must come back today to Suez trip - no phase
- 2 on way out of wilderness to civil. - to Beersheva
went from Gulf of Suez Coast - Africa/E - inland
to cross Suez Peninsula - from W to E
- 3 - took route of famous Rattle Box & this of
meaning to us today
5 miles from Suez

Boddy

A. Ritha

- 1 - route of adv E in 1967, also today; route of combat shown with wreckage of battle
- 2 - guns, tanks, personnel carriers, trucks, rifles, helmets, shells -- enormous ordnance
- 3 - unintentionally left - but no matter; a gruesome sight bec know what happened & how fierce the battle

B. Drenage

- 1 - saw more than mere shells of armor in mind's eye
- 2 - "saw" men, lives, blood - hopes & dreams broken
- 3 - formulated basic point: behind every hull of broken armor - lies a story
- 4 - don't know it but do know it, feel & hurt by it
no need to know names, faces, cries of pain -
behind every scrap of rusty equipment = story
- 5 - can imagine the despair, frustration, misery
at what happened to this one or that, his friend,
visitation.
- 6 - don't forget to ask: who is the victor in death?!

- c On our own ^{ne Yishon}
 1 how much the more so our own — whose stories we know
 2 know faces, cries, feelings...
 3 remember them in loss & hurt + who is there to comfort us?
 4 mother/father; husband/wife; child; brother/sister; friend
 d in Israel, Europe, here, Holocaust
 5 behind every dear there is a story — a person —
 a life; they were at our side, they succeeded — failed; they built but now their lives are broken +
 6 as a people we mourn together

Council

A General

- 1 spoke of destruction in Oritha Pass + of lives ^{lost but} here
 we build! not war but peace will sustain us; no destruction but wholesome memory will lead us
 2 conf, building Jewish spirit
 3 ask you to help in this endeavor
 4 to assure that lives not lost in vain
 conflict not forgotten
 5 — stories, lives, persons at their place of permanence

④

B-specific

1. order for your comfort - as far as possible
 2. ^{ours} ~~use~~ ^{2/3} ~~way~~ of empty shells, & useless wa-
sting half of life, vitality, progress, hopes & dreams
 3. that our choice for future - ~~at~~ very moment
we remember & mourn - as life goes on
 4. join us in process of bldg
a fire so we can build - Sanct of Peace.
- Will wishes please come forward...

1110

Wahr Tab - Sund. 1407 - IV/14/74 - 705'
8th day 100

CONFERENCE OF PRESIDENTS OF MAJOR AMERICAN JEWISH ORGANIZATIONS

515 PARK AVENUE

NEW YORK, NEW YORK 10022

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PLaza 2-1616

MIDDLE EAST MEMO

Vol. 1, No. 30

June 14, 1974

TOO MUCH TOO SOON

President Nixon and Secretary Kissinger are likely to have more than a few questions directed at them when they arrive in Israel Sunday. The sensational announcement in Cairo that our country "is prepared to sell nuclear reactors and fuel to Egypt" is bound to cause consternation.

Why does Egypt need so expensive a source of energy when huge supplies of oil are available to her, as they are to the whole Arab world?

The danger is that the U.S. will be providing Egypt with a military nuclear capability--and no denials by White House Press Secretary Ronald Ziegler are likely to diminish fears on this score.

Only last week there was strong American criticism of India for squandering its limited resources on an atomic bomb. That bomb was developed with the help of a Canadian reactor given to India for "peaceful purposes". Can there be any doubt that Egypt will seek to develop its own A-bomb once it has atomic reactors and fuel --- and the American know-how to go with them?

The announcement said the atomic agreement would include the tightest possible control, including on-site inspection. But suppose Egypt decides to kick out the American inspectors the way it kicked out Soviet military advisors in 1972? Is Washington's romance with Cairo strong enough to prevent a change of heart?

What about Syria? Won't Syria have the right to demand the same nuclear assistance from the U.S. which Egypt receives? What about Jordan? Will King Hussein, who regards himself as an old friend of this country, accept being treated less favorably than America's new friend, Egypt?

What about Saudi Arabia? Is it likely that the richest oil country on earth, with billions of dollars of petroleum income annually, will be content to let Egypt be the only atomic power in the Arab world? What about the Soviet Union? Since the October war, Secretary Kissinger has been saying that the Kremlin is acting in a relatively restrained and responsible way in the Middle East. For evidence, he has pointed to the fact that, for all the electronic weaponry and other technically advanced war material the Soviets gave Egypt and Syria, they never gave them atomic military capability. Here now comes the United States and gives Egypt the basis for that capability --- precisely what it praised the Soviets for not giving.

Until these questions are answered, there will be growing suspicion that the American atomic giveaway to Egypt is a case of too much too soon. The Middle East tinderbox does not need the suspicion, the distrust and the fear that nuclear reactors and nuclear fuel in Arab hands will raise not only in Kiryat Shmona but in Kansas City as well.

Rep of Bella here
our views sought to Longline - Jewish Priest
White House major meetings - part of pol triumph - shed light on
desire
re v

OTHERWISE, A RABBI SAYS, OUR PIETY IS EMPTY

'The Church Dare Not Stay Out of Politics'

BY RABBI BALFOUR BRICKNER

America's organized religions are replete with a treasury of paradoxes, especially when it comes to their relationship with the state. Two of these paradoxes are particularly curious:

—At a time when many Americans doubt the credibility of institutional faiths, more and more religionists demand to be heard as witnesses by governmental bodies.

—In a society ostensibly committed to the ideal of church-state separation, government constantly seeks the views of organized religion.

Hardly a day passes when those who represent organized denominations are not asked to testify before Congress, presenting their considered opinions on subjects that range from civil rights to proposed legislation on divorce, gambling, fair housing or abortion.

Some think this is a terrible state of affairs. "Religion," these critics insist, "should keep its nose out of politics." *DAG*

I think back to the early 1960s when some (not enough, but some) clergymen became active in the civil rights movement. They were excoriated for their involvement. "You can't legislate morality," opponents said.

That seemed to me to be nonsense then, and it still strikes me as nonsense. In practice, organized religion has never stayed out of politics; in principle, it dare not stand outside.

I suggest that a major task of religion ought to be greater engagement in the gears of government. This has never been truer than now. The present crisis in America is not simply one of bad politicians; it is in every way an ethical crisis—a failure of the spirit.

We have come to expect the worst, and it seems we are seldom disappointed. We are left numb and cynical. It is the atmosphere in which authoritarians thrive.

Should clergymen, vestries, boards of temples and presbyters content themselves with sermons to half-empty churches, Sunday night suppers and adult study programs? No — they should also seek redress of their moral grievances.

The reason is clear. Divorce the eye, the voice, the power of religion from political activity and the nation risks seeing political life become cheaply manipulative. Such a division risks reducing religious idealism to a series of vague, fuzzy pronouncements, prayer meetings and Sunday school lessons.

Empty piety mocks Him in Whose name

religion is established and from Whom it seeks its ultimate justification. Few people knew this truth better than the late Dr. Martin Luther King. That is why so many people hated him.

Helping the disfranchised to their feet is as much a part of faith as being on one's knees. A church-sponsored housing renewal program in the inner city is as religious an act as a worship service. Pressing Congress for unconditional amnesty,

Rabbi Balfour Brickner is director of the New York Federation of Reform Synagogues, Union of American Hebrew Congregations.

which would restore to America over 100,000 of its sons who in conscience decided it is at least as moral not to kill as it is to take life, mixes religious values with political action in an important, though admittedly unpopular, way. But there are values more important than popularity.

Today, as in the past, religionists have an obligation to try to keep honest not only the conscience of America but also those who try to legislate it. If we clergymen don't do that, who will? The AMA, the oil companies, the gun lobby, the Chamber of Commerce? I, for one, am not prepared to leave my future in their hands while, for my part, I stay home in the church basement diddling over the Sunday night covered-dish supper.

The church should never become a ghetto, cut off from the world. Any religion rich in pronouncement but pauperized in practice is a failure—maybe even a fraud.

Some believe that the kingdom of God is

x = some Jews

solely within the individual—salvation, they argue, is beyond this world. Such a theology is unworthy of our times; worse, it is an anachronistic view we can no longer afford. *Control interest!*

"Moral man living in an immoral society"—that concept gives us too easy an out. It reduces the religion of America to narrow moralism and makes it powerless to face the enormous social problems of an industrialized world filled with rootless, alienated, frustrated, childlike people.

Those who choose to support religion's greater involvement in political and societal life have usually found themselves in the minority, alone and sometimes very lonely: America has never wanted its religion to upset the status quo—indeed, America sees religion as the status quo. There is not much room for the hard demands of the prophets of Israel in such a vision. *ENDING!*

What a tragedy if, at this moment of division and discord, the prophets are unheard in America and the creative tension between the church and the world is destroyed.

What a tragedy if we develop a highly publicized, highly accepted public piety that leads us, instead of to doing justice, to doing nothing.

What a tragedy if such piety, instead of inciting us to relieve the oppressed, salves our conscience with nothing more than a thumping hymn.

What a tragedy if, instead of pleading for the widow, feeding the hungry and clothing the naked, we merely pray privately, or even in unison, and then turn away.

*in new area
new response
new dimensions —
Thought for our future!*

*community
American
Abortion
Irr. EPT and nuclear
Soviet Jewry*

Letters to The Times

'The Church Dare Not Stay Out of Politics'

It was painful to read Rabbi Edgar F. Magnin's response (Letters, May 12) to Rabbi Balfour Brickner's splendid article (Editorial Pages, May 6), "The Church Dare Not Stay Out of Politics."

In reminding Rabbi Brickner that he is a staff member of the Union of American Hebrew Congregations, dependent on congregations such as Rabbi Magnin's for financial maintenance, and warning rabbis their contracts might not be renewed if they inject themselves into controversial political issues, Rabbi Magnin has revealed his own values.

The great prophet, Hillel, who preached brotherhood, had been kept out of the classroom because he could not afford tuition. Charity won out and he was finally admitted after he almost froze to death. Of course, we don't expect our religious leaders to be prophets or saints, past or present, but shouldn't they be teaching (rabbi means teacher) that it was the concern for others that make these people great?

Shouldn't a good teacher induce his students to mold themselves in the image of the great, in this case the prophets or the saints? They spoke to the conscience of the people and it is that conscience that moves people into the struggle for equal opportunity, civil rights, civil liberties, an end to oppression and war, and a decent life for all.

Politics is the moving force in our lives today. When religious leaders and organizations who supposedly represent the conscience of the people speak out, they can affect the gap between rich and poor, freedom and oppression.

Only the money changers in the temples stand to profit if these leaders and organizations are silenced. Therefore, we must thank God that, on the staff of the UAHC and other religious groups, there are Brickners who speak their consciences without fear. We need them desperately to lead us out of the spiritual morass into which greedy and immoral leaders have taken us.

SYLVIA SHAPIRO
San Diego

I was shocked by Rabbi Magnin's view of the role of the clergy. He apparently denies any connection between the spiritual and the moral realms. As I understand it, his view directly contradicts the teachings of his religion. Moreover, his apologia could conveniently be applied to the many clergymen who supported Adolf Hitler because the majority of the members of their congregations were Nazis. As a Jew, I am glad Rabbi Magnin does not speak for me.

REGINA K. FADIMAN
Los Angeles

Rabbi Magnin expresses his opinion that "it is the function of the rabbi, priest and minister to teach the principles of religion and emphasize them in an inspiring way so that everybody will try to do what is right according to his own conscience and judgment." He suggests that the church should keep out of politics.

Unfortunately, it has become all too clear that this formula is not working. Too many people involved in the political realm have found it too easy to ignore conscience; too many have exercised grossly disgusting judgment. If the church is unable to adequately influence people better before they enter politics, it must attempt to do so afterward.

Rabbi Brickner is right: "The Church Dare Not Stay Out of Politics."

NORMAN H. GREEN
Costa Mesa

Thanks you for publishing Rabbi Brickner's article. It expresses what many of us have felt—but failed to express.

D. RUSSELL HETSLER
Minister, United Methodist Church
Fullerton

When the real purpose and task of the church moves into the political arena, then the church's responsibility becomes a depot for everything but not much influence toward anything.

The time to instill moral principles into the minds of men is before they enter into the political field.

God's laws stand out in the world like everlasting jewels, while man's irrational ideas are in an ever-hurrying change.

A. P. GREEN
Pasadena

Rabbi Brickner's powerful article should be prayerfully and thoughtfully read by all persons who have the totally un-Biblical, un-Christian, and un-Jewish idea that religion is a matter of saving the soul only and that church and temple should not become involved in the affairs of the world.

But is it not enough to pray? Jesus answered that question:

"Blessed are the peacemakers for they shall be called the children of God." Notice, He did not say peace-prayers, important as prayer is, but peacemakers. It is the peacemakers who are considered blessed and who shall be called the children of God.

Peacemaking is an active thing; it involves doing something—and not just contributing money to missions, worthy as that is. It means getting to the thick of the fight for social justice, equality, honesty in government, peace, aid to the hungry and helpless, the ill and the victims of discrimination.

This is what Rabbi Brickner's article said to me. In his clarion call to get religion out of the cloister and into the shops, the factories, the fields, the mines, the prisons, the battlefields, the great assemblies of the United Nations, I heard the Hebrew prophets speak again. Let us all listen and act.

PALMER VAN GUNDY
Los Angeles

Thank you for giving prominence to that splendid article by Rabbi Brickner. All too often in the past, religion—like the flag—has been used as a fig leaf to cover up greed and lust for power.

Religion, unless it is to gradually wither away, has to mean something more than an hour or two of spiritual euphoria on Sunday mornings. It must have relevance to society.

Ministers who have privately agreed with Rabbi Brickner, but have deemed it unwise to say so in the light of the ever-pressing need for money, may take courage from this article. It's true fiscal problems may get worse if the ministers are as outspoken as the rabbi—at least for a time. But in the long run, the application of spiritual values to the flagrant weaknesses of contemporary society is the only means of bringing Christianity, intact, into the coming Aquarian Age.

ROBERT SHILLAKER
Sierra Madre

'The Church Dare Not Stay Out of Politics'

I would like to comment on Rabbi Brickner's article (Editorial Pages, May 6), "The Church Dare Not Stay Out of Politics."

I doubt whether any priest, minister or rabbi has not from time to time expressed himself or herself definitely and strongly on certain social issues. However, some of us are reluctant to inject ourselves constantly into situations that are very complex and in which there are at least two and sometimes many sides on the ground that we are God's special agents to solve all difficult problems.

Many economic and social problems are deep-rooted, and prejudiced and personal interests are involved. There are also times when apparent solutions can lead to worse situations.

To compare the minister with the prophets of old is absurd. Naturally, priests, rabbis and ministers desire to teach the lessons of the prophets and advocate carrying them out in our personal and corporate lives as much as possible.

But we are not prophets. The prophets were not institutional preachers. Each one claimed to receive individual divine revelation. He spoke for himself and not for a congregation. These men were potential martyrs, heroic and ready to sacrifice their lives for what they believed in. They were not paid handsome salaries. They received no pensions. They didn't dine at posh restaurants and occupy fancy hotel rooms. Elijah was fed by ravens.

While political activism may be justified or imperative in some cases, a minister should remember that his congregation consists of many people of conflicting opinions. It is also possible to make wrong judgments with the very best of intentions.

In the last analysis, individuals and nations are not saved by systems, laws or even good leadership, important as they are. Unless people are deeply religious and feel the presence of God in their lives and the desire to do the right thing, there can be no help for us.

The teacher of mathematics does not tell us what supermarket to buy from, nor does the professor of economics tell us how to invest our money. It is the function of the rabbi, priest and minister to teach the principles of religion and emphasize them in an inspiring way so that everybody will try to do what is right according to his own conscience and judgment.

Incidentally, Rabbi Brickner is a staff member of the Union of American Hebrew Congregations. Wilshire Boulevard Temple has been affiliated with this organization over many years and has contributed financially in a large measure to its maintenance. One of my criticisms of the UAHC has been its constant pronouncements by a few leaders on touchy and complex questions without consulting the congregations who pay its bills. They might at least ask for a vote more than once every two years.

Those who are concerned with the survival of democracy should practice it.

RABBI EDGAR F. MAGNIN
Wilshire Blvd. Temple
Los Angeles

We have finally heard from a clergyman who dared to express a concern for the moral and ethical climate in our society, even at the risk of being accused of venturing into the forbidden area known as "separation of church and state."

It is vital to this country that religious organizations be allowed full voice within the framework of government agencies, to be heard on issues that involve ethical behavior. Such a voice would strengthen our government because there are too many "legally" acceptable practices today that thrive, completely unchallenged, even though they may be counterproductive for a healthy society.

The silence from the religious leadership was one of the most shocking revelations of all when the moral atrocities attributed to the President became known. Where was the moral outcry when we first learned that the man who holds the highest office of the land, was surreptitiously taping confidential conversations of his most trusted friends (which, incidentally, have the potential of being used as blackmail against those individuals)?

Since this act was not "legally" improper, are we to accept it as "morally" proper? Our society suffers from a great many "legally" acceptable standards of behavior which must be vociferously denounced within the framework of organized government, if we are to retain the moral ethics our teachers of religion espouse.

DIANE TAPPER
Van Nuys

The article by Rabbi Brickner contained several commendable suggestions: help the disfranchised; keep our politicians honest; sponsor social programs; relieve the oppressed; feed the hungry; plead for the widow, etc.

However, let Rabbi Brickner beware. He says, "... a major task of religion ought to be greater engagement in the gears of government." That is exactly what has happened in predominately Protestant countries where Protestant churches wield powerful influence in government and in predominately Catholic countries where the Catholic Church is all powerful. Likewise, in Israel and in Arab nations. Organized religion has swayed governments and politicians all too often to trigger wars, build prejudices, control thought, influence economies, and build fears in the hearts of citizens.

Let organized religions create their programs of assistance to the poor, the disfranchised, etc., but let us restrain them in their desire to manipulate leaders, statesmen, politicians and gullible masses who can be led to believe that the church (religion) is the all-knowing answer to all problems.

Our founding fathers made it clear that the church and state should be kept separate. Let churches strive to help mankind, but for God's sake, keep them from building their heavy-handed power blocs within our government's machinery. We are in danger if that happens!

JOE KENNELLEY
Covina

I thank my Jewish brother, Rabbi Brickner, for expressing in print what I have felt as strongly inside me and for exposing my weaknesses as supposedly a committed Christian. The truth hurts now, but it is good for the spirit.

With the sorry state of the nation as it is, we need to be reminded of a basic truth that we are a spiritual, rational animal. Let us rebuild our moral fiber as a people while our hearts are still free, for we are the government, and we shall have a house stronger than before and true shalom.

MICKEY FLYNN
Westminster



TEMPLE BULLETIN

RABBI JOSEPH KLEIN, D.D.

RABBI HAROLD S. JAYE, M.A.H.L.

Joseph Gottlieb Contor Elliott M. Helfgott Religious School Principol
Eli A. Burack Director of Music William Zitowitz Building Superintendent
Morris J. Emonuel Administrotor

May 2, 1974

Vol. XLIV, No. 18

Iyar 10, 5734

SABBATH EVE SERVICES 8:15 P.M.

FRIDAY, MAY 3
34TH ANNUAL MUSIC FESTIVAL
Candle Blessing: Mrs. Henry Ritz

PROGRAM

Psalm 137 — "By the Waters of Babylon"
(Marcello-Adler)
Psalm 100 — "Make a Joyful Noise" (Freed)
From Ecclesiastes I (Koheleth) (Weinberg)
Psalm 95 — "Come, Let Us Sing" — Op. 46
(Mendelssohn)

SOLOISTS

Cantor Joseph Gottlieb, Baritone
Calvin Hastings, Tenor
Margaret Trautman, Contralto
Natalie Wile, Soprano
Elaine Prior, Soprano

THE TEMPLE FESTIVAL CHOIR

Conducted by Eli A. Burack

Reception in Auditorium

FRIDAY, MAY 10

**ANNUAL SISTERHOOD MOTHER AND CHILD
SABBATH**

Candle Blessing: Mrs. Paul Burke

Participants

Mrs. Paul Burke and Alan
Mrs. Ronald Dorris and Heidi
Mrs. Clifford Gottesman and Jan
Mrs. Lionel Glazer and Daniel
Mrs. Melvin Lubowitz and Patricia
Mrs. Eugene Rubin and Kim
Mrs. David Sadick and Jonathan

Oneg Shabbat in the Auditorium

SABBATH MORNING SERVICES

SATURDAY, MAY 4

10 A.M. IN THE CHAPEL

Conducted by Mr. Israel S. Morin, Rabbi Klein,
and Cantor Gottlieb, with Mr. Burack at the
organ.

Scriptural Reading

Mrs. Israel S. Morin

Kiddush in Rabbis' Offices

11 A.M. IN THE SANCTUARY

Readers

Deborah Rothstein, Betsey Berg

Bar Mitzvah

JONATHAN SAMUEL BERG

Son of Mrs. Lois R. Berg
and Mr. Burton F. Berg

RABBI JAYE WILL SPEAK

SATURDAY, MAY 11

10 A.M. IN THE CHAPEL

Conducted by Mr. Jacob Cole, Rabbi Jaye and
Cantor Gottlieb, with Mr. Burack at the organ.

Scriptural Reading

Mrs. Jacob Cole

Kiddush in Rabbis' Offices

11 A.M. IN THE SANCTUARY

Readers

Susan Berman, Linda Gurwitz

Bar Mitzvah

ALAN DAVID BURKE
Son of Dr. and Mrs. Paul Burke
RABBI KLEIN WILL SPEAK

DAILY WORSHIP

Sunday at 9:30 A.M.

Monday-Thursday at 5:45 P.M.

(5) Summary re article, etc

THE TEMPLE BULLETIN
TEMPLE EMANUEL
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“LOOKING THINGS OVER”

307-25
Zero Population Growth, or ZPG, is very much in the news at this time. The purpose of ZPG is to stabilize population growth throughout the world. Since the end of World War II there has been a population explosion of unprecedented proportions. If this increase continues uncontrolled there will not be enough food in the world to provide sustenance for the billions inhabiting the earth. If each family would limit itself to two children, mankind would merely reproduce itself and the threatening famine and other catastrophic upheavals bound to come from overpopulation would be averted.

ZPG may have validity in countries like India and China and some of the Latin American countries where economic development has not kept pace with enormous multiplication of people, or in Central Africa where a drought several years in duration is bringing death through famine to hundreds of thousands and, it is feared, possibly to millions. Some of the huge cities of the world whose slum areas are ready to burst because of overcrowding could probably use ZPG to good advantage.

The problem with ZPG is that the wrong people are applying the principle to their personal lives. The poor, uneducated and disinherited continue to multiply unchecked, while those who are educated and economically advantaged not only practice ZPG but go beyond it. Not to have children at all is an accepted standard in some supposedly sophisticated circles and among people who can well afford to have families of respectable size.

In recent years ZPG has become an especially destructive force among Jews. Curtailment of family size has become so pronounced among Jews that there is actual fear that the once great Jewish community in the United States is rapidly dwindling toward the point of ultimate disappearance. Add to the low birth rate among Jews the fact that many young people are erasing their Jewish identity through mixed marriage, or severing Jewish ties through assimilation, and

it becomes evident that the fears concerning the future are not unfounded.

The birth rate in our own congregation has fallen to an exceedingly low point. Where twelve or fifteen years ago it was the practice to publicly name new-born children at the Sabbath services almost every week in the year, this custom now occurs only infrequently. Our religious school once had an enrollment of over 1,000 pupils. Today, with a membership not very much different in size, the school enrollment is less than 400. In comparing notes and statistics with rabbis in other communities it is clear that the same trends we are experiencing are occurring throughout the country.

The first commandment of the Torah is to “be fruitful and multiply.” Not to have children is a violation of basic Jewish teaching. While Jews generally take a liberal view toward limiting family size through birth control it is still a cardinal principle of our tradition and faith that the purpose of marriage is to produce children. In fact, one does not fulfill the mitzvah of piryah v'rivyah, or reproduction, unless he has both a son and daughter. Abraham was promised that his descendants would be as numerous “as the stars in the heavens and the sand upon the seashore.” What an irony it is that many of the descendants of Abraham in our day and age are deliberately practicing kareth upon themselves, that is, cutting themselves off without issue, which in Biblical times was considered the worst curse that could befall an individual, or a people.

At this stage in our history ZPG is not for Jews. We have some distance yet to go before making up for the six million lost to us through Hitlerian genocide and we are not that numerous that we can afford to curtail our growth almost to the vanishing point. The Jewish community in the United States is top heavy with older people. It is time to reverse the tide and replenish our ranks with a populous new generation.

Joseph Klein

you Response to Ortho Critic vi/28/74.
perhaps following proceedings of RCA, ortho body; pres
address of Louis Bernstein reported in NY TIMES -
do nt usually comment bt this time attack on Ref/Con
so wild & image cast so invalid, need to spk re 2
issues he raises re diff ideol & unwelcome philos
A: R/C rep an attempt to foist upon Isr ideol which have
been developed in US & which are a deviation frm
historic practices". Take direct quote at face value
a-Ref nt grown up in US; out of need in Europe bec
of intransigence of orthodoxy, on all levels/areas
b-"deviation frm hist pract" totally erroneous bec
always had deviations; statement could be applied
by him in every age & nt nec related to Ref/Cons:
c-Phar, Sadd, Essenes; Beth Hill & Beth Sh; Karaites
(Zevi & Reubeni Mess movements; Chassidim & Misnagdim
Kabbalists; Ref/Cons/ Reconstr/ Eth Cult/Chaguroth/
ortho: Breuer same as Schneerson or of Vilna Shleib
(who are nt Chasidim!)
every area, town has diff Minhag & it more than Hal
: *deviation from hist pract* - *very relative concept!!*

B: "R/C undermine unity of J community in Isr by thr
effrts to foist upon Isr unwelcome rel pract & philo
a-"undermine unity"? no unity of Israel's natl spirit
re territ, borders, reaction to attacks
b-certainly no unity re "J comm" except in neg spirit =
those that go & those who do not, use r fr burial
& m (grt resentments in ths area tow org religion).
X Holidays such as Pesach & even RH more natl than
rel. Only truly rel obs = YK
c-more: Ref does not "foist unwlcm pract & phil" on Is
rather, give alternative & just in those areas per
tinent to Isr scene. Issue nt hats, use of English
etc as was case ^{here} bt philo & theol for post Aus
generation; modern, applic, relevant to thr needs
which are, of c, vastly diff frm ours then & now.
More vital: ortho then & now imposes a ^{restraint} monopoly & all
too many reject that interp of Jud. Lib: a choice,
an option for the people as Jews & in this have
added to scope of Judaism, contrary to view of
ortho Rabbi Bernstein.

In ths mann~~x~~er I see our position, wth any amplificatns,
of c bt essential remains. a- did not undermine
unity and b- we not first ~~we~~ nr will ~~we~~ be last
to deviate frm hist practices!

^{lib} Our ^{lib}interp, done respectfully & meaningfully, supports
and strengthens our ~~Isr~~ J trad & in ths we rejoice
bec added life & dignity to our people. Amen

Recent article by Balf Brickn in LA TIMES re
 "Church dare nt stay out of politics"
 thought ths superfluous, "old hat" bec obv to ~~me~~
 me that pol & pulpit do go together on grt quest.
 Two sides: Rev McLaughlin, Jesuit on Nixon staff &
 phone call to me protest rep of Ms Abzugs office!
 More: huge response to Brickn's article in readers
 column = quest vital to people; 90 % favord rel
 response to involvement; only 1 majr source vs it.

My view: must be involvd; more engagement than before.
 we expect worst & rarely dissapointd; numb & cynic
 nt to be concernd & to spk = failure of spirit.

Clergy, yth, Brd Memb part of ths; nt suff to attend $\frac{1}{2}$
 empty Syn/Ch, Sunday eve suppers, theoret Ad Educ.

This is an empty piety & we should know & do better; I
 nt prepar'd to leave my future in hands of those
 who arrogate fr themselves power & authority with
 out concern fr gd of people of which I am one.

Must spk re needs of community: ~~police have power to arrest~~

2nd = have view re amnesty quest, re needs of Sov Jewry
 have def view re admin policy re Egypt nuclear rea
 as have already mentioned in some detail last wk.

Bt as news of details leakout, questions: by Jews & Xians!
 a) tightest control, nt to mfg arms?

b) suppose Egypt kicks out Am advisors as they did
 to Sov technicians in 1972 or 1967

c) volatile country, what if change in admin? Rev'd

d) what re Syria; nt demand same pref treatment?

e) irony: Kiss said USSR actd wth restraint in Oct
 bec wth all elect weapons & tech adv war mater
 no atomic military capability; now US gives it!

What kind of logic is this?

Wth thse problms, do nt want to stay out of politics

Magnin: clergy nt prophets wth spec insight & spec abil
 to solve problems of world bt ths simplistic

Some rel feel kingdom of Gd within indiv = salvation &
 nt of ths world bt other-worldly; Anachronistic pt
 of view, contradict in terms

What tragedy if at time of tension we nt heard

what tragedy if at time of need have piety bt do noth.

what tragedy if instead of following trad to plead fr
 widow, feed hungry, clothe naked, make peace we
 only mouth the words and turn our hearts away

In new area have new respons, dimensions, obligations
 Words & deeds must merge as we do our duty to Gd & man.

AMEN

Town
North

HEBREW TABERNACLE CONGREGATION

INSTALLATION SERVICE



April 22nd, 1977
4 Iyar 5737

Robert L. Lehman
Rabbi

Henry Ehrenberg
Cantor

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PLEASE NOTE: All of our Affiliate Groups: Sisterhood, Men's Club, Parents' Association, Youth Group, etc. carry on a full schedule of activities. You are invited to attend and to join. Please call us for detailed information in regard to the Group that suits your needs, at 568-8304.

Your inquiries pertaining to membership in our HEBREW TABERNACLE CONGREGATION are invited. Please address all questions to Rabbi Lehman, Cantor Ehrenberg or Dr. Hamburg, our President. Information may also be obtained by calling the Temple office which is open Monday thru Friday.

*Essentials
presented*

EMBASSY OF ISRAEL
WASHINGTON, D.C.

VI/14/74



שגרירות ישראל
ושינגטון

Information Background

THE TERRORIST ORGANIZATIONS ---
NO PARTNERS FOR PEACE NEGOTIATIONS

June 4, 1974

The Palestinian National Council currently meeting in Cairo is considering the adoption of a 10-point program, which reaffirms the terrorists' determination to "struggle against every project that means recognition of Israel, peace with Israel, and secure borders for Israel." (Washington Post, June 3, 1974)

The program was drawn up by a 7-member committee which includes representatives and leaders of six terrorist groups. The following is a brief sketch of these organizations and their leaders.

AL-FATAH

Al-Fatah was founded in 1957 under Egyptian sponsorship. It made its first raid into Israel in 1964. Egypt, Algeria, Libya and Syria provide arms, funds and training bases, with additional financial support from Saudi Arabia and other Persian Gulf states. The organization now maintains a considerable number of bases in Lebanon. Al-Fatah at first concentrated on border raids and propaganda, but through its Black September arm it moved into the international terrorist arena, carrying out the assassination of Jordanian Prime Minister Wasfi Tal in November 1971, the murder of 11 Israeli athletes in Munich in August 1972, ← and the murder of U.S. Ambassador and chargé d'affaires in Khartoum, March 1973.

Fatah leader Yassir Arafat is also head of the Palestinian Liberation Organization (PLO), the umbrella organization of terrorist groups. Despite a new-found reputation as "moderate", he reiterated as recently as March 26 of this year that the accepted principles of the terrorist groups are continuation of the use of force, no peace and no recognition of Israel. (from an interview in the Lebanese paper As-Saphir, reported by Saut al-Falestin in Egypt, March 26, 1974). A terrorist captured in Northern Israeli on May 23 en route to attack a movie theatre in the Israeli town of Carmiel and to murder the audience said that he and four companions had been briefed in Beirut by Arafat himself three days before their "mission." //

POPULAR FRONT FOR THE LIBERATION OF PALESTINE (PFLP)

The PFLP crystallized under the leadership of George Habash

in November, 1967. The Marxist-Leninist group has received the bulk of its financial and operational support from Egypt and has bases in Syria and Lebanon with headquarters in Beirut. It is noted for being in the "vanguard" of those initiating terrorist acts against civilian aviation, proudly claiming responsibility for more than 18 such acts since 1968, including the mass murder at Lod airport on May 30, 1972. The organization's goal is to "devise tactics to shake, upset and financially eradicate from human history" Israel's "economic establishment, which is harnessed in the service of imperialism," the Israeli "military establishment," and the "world Zionist movement." (Al-Hadaf, Beirut, November 26 - December 19, 1970)

The organization's founder Habash continues to reiterate the goal of "a single Palestinian State in the whole territory of Palestine" and a "popular war until victory." (El Moudjahid, Algiers, July 12, 1973)

POPULAR FRONT FOR THE LIBERATION OF PALESTINE -- GENERAL COMMAND

The PFLP-General Command, supported by Syria with bases in Lebanon and headquarters in Beirut, split away from the PFLP for ideological reasons in the summer of 1968. Among this group's most noted accomplishments are the April 11, 1974 murders at Kiryat Shmona, the May 1970 ambush of a school bus in northern Israel which left 7 children and 3 adults dead and 23 children wounded, the blowing up in the air of a Swissair flight in February 1970 which killed 47 passengers and crew, and the mailing of letter bombs to Israeli civilians and Jewish leaders from various points abroad.

The organization's leader, Ahmad Jebril, heaped praise upon the "heroic action" at Kiryat Shmona (Arab News Agency, April 12, 1974). His organization has "decided to renew the Fidayeen spirit and carry out suicide missions." (Middle East News Agency from Damascus, April 12, 1974)

POPULAR DEMOCRATIC FRONT FOR THE LIBERATION OF PALESTINE (PDFLP)

PDFLP is a Marxist-Maoist group which split from the PFLP in 1969. It has a membership of 500-1000, is headquartered in Beirut with camps and bases in Lebanon and Syria, and receives its financial support from Syria and South Yemen. It claims

[responsibility for the May 15 massacre of Israeli schoolchildren at Maalot and several unsuccessful actions within Israel and at the Israeli pavilion in a fair in Izmic, Turkey.

PDFLP leader Naif Havatmeh, who has recently tried to appear as a moderate ready for an arrangement with Israel, admitted on April 19 that, even if a Palestinian state were established on the West Bank, his goal would remain the annihilation of the State of Israel (interview in Deutsche Zeitung, April 19, 1974).

AS-SAIQA

As-Saiqa was organized in 1968 by the Syrian Ba'ath Party as the terrorist arm of the regular Syrian army and under its general command. The organization has been conducting activities in Lebanon since 1969. The organization's general director, Zahair Mohsen, who is also head of the military department of the PLO, announced his "glorification" of Kiryat Shmona-type operations and has promised an increase in this kind of activity. (Middle East News Agency from Damascus, April 12, 1974)

THE ARAB LIBERATION FRONT (ALF)

The ALF is a terrorist group formed by the Iraqi Government in 1968 to counter the influence of the other terrorist groups. It is financed by Iraq, many of its members are Iraqis, and its avowed purpose is to conduct terrorist activity within Israel and the administered territories in order to foment a "war of national liberation". Before the current Palestinian Council in Cairo, the ALF issued a statement warning against any agreement with Israel. (Iraqi News Agency, June 1, 1974)

THE MURDEROUS ACTS ORGANIZED AND PERPETRATED BY THESE TERRORIST ORGANIZATIONS AND THEIR BASIC COMMITMENT TO DESTROY THE STATE OF ISRAEL RENDER IT IMPOSSIBLE TO CONSIDER THE PARTICIPATION OF THESE ORGANIZATIONS IN ANY PEACE TALKS,

"ZERO POPULATION GROWTH"

vi/14/74

INTRODUCT:

ZPG concept very much in news; stabilize pop growth throughout world since WWII unprecedented ^{pop.} explosion

PROBLEM:

nt enough food for billions on earth
ZPG has validity in India, Bangladesh, China
only last wk majr article in TIMES MAG on drought in Africa; belt of starvation circling earth

JEWS:

probl is that wrong people applying ZPG principle
~~are~~ poor, uneducated, unhealthy, disinherited: no ZPG
~~rather: sophist, western, upper class~~
Jews: become a destructive force
Am Jewry dwindling in numbers to fear of ultim dissa
coupled wth mix-m, assim by severing ties = problem

CON REGATIONS & COMMUNITIES:

few newborn ch in cities such as ths, even recong
trd for older people

naming of children ever more rare even at ~~schools~~
which have day schools attached to them
used to be called to BMilah at hospital; 1 x yr??
enrollment in schools down greatly espec among "lib"

Jews who have entered world of "sophisticates"
to whom large families are anathema
situation nt only here in city bt in suburbs also &
while nt yet as pronounced, more & more obvious
that is why Rabbi Sal Roth, of NYBR, when installed
as Pres ~~this~~ yr in Jan/Feb highlighted ths ~~as~~ ^{urged}
Jews to have more children!

cought headlines, many of our people laughd or snick
erd; almost embarrassed bec we stand fr planned
parenthood - here is ZPG
yet, Roth had something diff in mind altogether.

HOLOCAUST:

will take us a long time to make up decimation of
Hitler

as matter of fact, while some maintain we made up 6
million, have fewer nos. now than before holocaust
fr reasons already mentioned, are dropping in ratio
how tragic ~~if~~ tyrant would succeed in genocide 30
yrs aft end of war, bec of our own mistakes!

No solution fr us, no answers, espec in urban setting
bt at very least, ought to be familiar wth serious
problem

Friday, VI/14/74

Day/Hours

Sym and

Date

Class and
speech
study

sh - Sept 14 = ~~Sept~~ 75
2 Nov 14 = 75 =

Frid Eve: vi/7/74

Guests to Sabb dinner

whom to invite?

Know the obvious: Jere, Abe, David bt so many more!

Within trad have compelling figures, expressive pers,
giants of spirit

Would invite not nec the most important bt most pro-
vocative, fascinating, stand slightly apart

through thr presence we would sharpen own insight.

Who my five guests?

- 1- Jochanan b Zakkai: instinct fr survival
time of Temple destruct & destruct of 2nd Commonw
escaped in coffin
had higher mission to safeguard Torah; fd school
would ask: are we true to his dream??? *Yarnik*
- 2- Yehuda HaLevi: Md, poet, philo, astronomer *13th*
astounding indiv fr his age
gave up position, home, family fr Jerusalem
would give poetry to us all & add beauty to life
- 3- Don Isaac Abravanel: time of Sp Inquis *15th*
bargained wth Torquemada fr sake of Jews, no succ.
led exodus for Iberian Jews
found refuge fr them, contacts in Italy
tell us re Russ Jews???
- 4- Baal Shem Tov: piety personified
Miracle worker, Hassidism
no signs of him only: formula of faith fr our age
- 5- Herzl: fd of pol Zion. Never ld to see what happened
would want to tell him what occurred in past 65 yrs
ask him how far we gone astray, how he would have
helpd, what he would have done diff!

These my five guests

companions of the heart & kindred spirits

books available; take summer to rd & get acq wth them

Heb Tab., June 7, 1974; Frid eve; mini-sermon

Sh: Saul, 107 Jod brother, But his mother.
Don. 107 Jod

COMPANIONS OF THE HEART

The poet laureate of the Jewish people, Yehuda ha-Levi, in twelfth century Spain, expressed his fundamental religious philosophy by beginning, not with theology, but with history; not with God, but with the experience of the Jewish people. He believed in the Jewish people with all his heart, and through our saga, in the God of Israel, as well.

we know the glorious - but so many more

Included among the men and women who represent that pilgrimage are some of the most compelling figures and expressive personalities imaginable. Giants of the human spirit, who have provided subsequent generations with literary monuments that empower us, even today, to converse with them. The written word, however, is but a single dimension of their genius; there is so much more that is irretrievable: their expressions and gestures, the sound of their voices, all the nuances that constitute the human personality.

But, what if, for only one evening, five of them could be guests in our homes? Not necessarily the most important personalities in Jewish history, but rather, shall we say, the most provocative and fascinating of figures, whom we could meet and see and hear, and, through whose presence, sharpen our own insight into the meaning of our shared experience. Who might be included on such a guest list? As for me, I would begin with:

Yohanan ben Zakai: Who combined a brilliant imagination with the instinct for survival and managed to keep alive Jewish learning in the very hour of the destruction of the Second Jewish Commonwealth. He

CONTINUED ON NEXT PAGE

Heb. Talm. - 12/17/74

Israel Emergency Fund

The benefit show "Vaudeville is Alive and Well at B.H.C." was a resounding success — both in terms of the enjoyment of the "full house" present and in the amount of money collected. We have collected over \$3,350 and the money continues to come in. Our thanks to all who performed in the show and worked behind the scenes — and to all the members of our Congregation who contributed to the Israel Emergency Fund.

Soviet Jewry

Baltimore's observance of National Solidarity Day for Soviet Jewry will be on Friday, June 7 at 12 noon in Hopkins Plaza, under the sponsorship of the Baltimore Committee for Soviet Jewry. A major address will be given by a national spokesman for the right of Soviet Jews to emigrate, and there will be a musical tribute to the Soviet Jewish artists who have been denied their right to emigrate. Bus transportation from the JCC will be available. For further information call the Baltimore Committee, 752-2630.

C.I.C. is formulating an on-going Soviet Jewry program for 1974-75. Plans to adopt a young Jewish family now living in Moscow and repeatedly denied exit are now under way. Anyone interested in working on this committee, may contact Marjorie Gregerman, 542-7864.

COMPANIONS OF THE HEART

CONTINUED

refused to be martyred to the Romans, but saw a higher mission in safeguarding the spark of Torah. I might ask him if we were true to his dream.

Yebuda ha-Levi: Physician, poet, philosopher, who gave up position, home and family to realize his life-long dream of meeting God in Jerusalem. He wrote: "For all Thy songs, I am a harp," and became the lyricist for a people's longing. I would listen as he recited his own poetry.

Don Isaac Abravanel: The Spanish aristocrat who bargained with the infamous Torquemada for the survival of the Jews of Iberia, and, upon failing, led the exodus from Spain, like Moses leading the Children of Israel out of Egypt. Perhaps we would talk of the Jews of the Soviet Union.

The Baal Shem Tov: The saintly founder of Hassidism who was said to be a miracle worker. I would ask of him no miracles, only a formula for faith in a secularized age of cynicism.

Theodore Herzl: He said "If you will it, it need not be a dream," and proceeded to mobilize the Jewish people into reclaiming and rebuilding the Land of Israel. It was only many years after his death that the State of Israel came into being. So, I would tell him the story he never knew and hear him bless and thank God.

In a sense, these five, and hundreds of others like them, can be guests in our homes — companions of the heart — if we but invite them. For, their presence is felt whenever a Jew reclaims his heritage.

Books available - take summer
to read & get ref.

David S. Goldstein



May 31, 1974

No. 38

OCIATION SABBATH

igious School Faculty

Y 31 AT 8:15 O'CLOCK

BROCKMAN

aking on

CHALLENGE TO OUR FUTURE

Hosts and Hostesses —

; Dr. and Mrs. M. Larrie Blue, Mr. and Mrs.
Kobin, Dr. and Mrs. Wallace Mandell, Mr.

shers

SIST: CONVERSION

m-m rate up
used to get many calls, now very few bec so many r
offic at m-m
not our policy here

some still come. What is procedure?
discourage as acc to trad; disc 3x

nt as if shang winter/summer cloth; hist, ideol,
past gd/bad on yr shoulders
interview wth mental health counselor

if proceed: 9 wk course at UAHC - with J-partner!
bible, hist, holid, UPB, c/c, Ref J, Isr, etc.
personal interview & disc every 2-3 wks
rd basic books

after 6 mo- 1 yr: depend on educ, language ability
time avail, etc

examination by three: Pres, Brd Memb & memb of cong

conversion cere: open Ark, touch Torah, repeat Sher
renounce former rel & loyalties

~~Handwritten scribble~~
Wed. afternoon
VI/5/74

x Bibl. -anc
Talm / X
n Ages. sp
Prod: WE & EE

"A SUMMING UP"

INTRODUCT

A General

- 1 it gives me grt pleasure to spk to u frm ths pulpit fr 1st time on a reg Sabb eve; an opport anticipated over sev months
- 2 all of us still have Ded Serv in mind with huge outpouring; also Shevuoth, a most fitting time to fully inaugurate new Sanct as we commem Rev at Mt Sinai.
- 3 ths eve, attend. nt as overwhelming perhaps bt feelin is gd & wholesome. May it cont fr many decades

B Specific

- 1 bt while ths is 1st opp^{ort} to spk on reg Frid eve, also the last in a formal sense fr this season
- 2 am a firm believer that rabbi needs to rest from the drain of a constant deadline each Frid eve & Sat AM so that can catch up wth reading & thinking
- 3 on other side, that cong deserves a rest frm listen- ing to r who been preaching at them fr past 9 months
- 4 while, during June, ^{June} will give informal talks on Frid eve want to use ths ^{formal} presentation as a means to review, to glance b_ack, to sum up what yr was.

BODY

A Oct. War

- 1 let me start at beginning: High Holydays. Usd to be custom to collect thoughts fr these sermons aftr Pes. Exp of recent yrs force r to depart frm custom
- 2 recall that best sermons had to be laid aside bec of events in world around us: Russ man in space, Munich just in recent yrs & all ar time of holydays
- 3 who can forget YK of thr yr of 5734? We could nt be lieve the early radio reports that fighting^{in Israel} had brok en out; we disfe^garded early reports as so much alar^m ~~x~~ism. Our minds, properly, on other matters
- 4 bt we forgot that time differ was adv there; YK in aftrnoon, men had left Syn, pickd up to go to front; a situation developd so contrary to spirit of Jew da as to make experience one of unreality
- 5 by our early aftrnoon the whole mood of holiday disp and we could barely concentrate here; only to get out, break fast, turn on TV & radio to learn re Isr.
- 6 bt it was a Phyr^{ri}c victory at best; we won battles bt lost war; no longer were we our own man bt at the mercy of Big Powers whose concern fr Isr = pol needs
- 7 it was the start of J Yr as inauspicious as any we can recall except fr holocaust; Isr still not recovr & there are many (of us) who, seeing crude reality, r still affectd by traumatic exper of last October.
- 8 hope that future memb of cong will never have similar experience & that future spells fr gd.

Yr did not improve re: Roshol, Kinyat Shevuoth

B WATERGATE

- 1 bt that is overseas, on internatl/global scale; what of our needs & problems right here? What has dominated our way of life since last Oct in ths country?
- 2 ironic that last^s sermon preachd in 161 Temple was r J pt of view re Watergate; that ths same theme must find place also ~~in ths kind of presentation~~, in 1st presentation here
- 3 the country is shaken by the scandal, the presidency fr present incumbent is irretrievably weakened, power of institutions gone, distrust and dishonesty are part of the norm and no one seems too concerned
- 4 we are living in an "anything goes" psychology; if u rd descript of attempts at coverup by Jebb Magruder in NYTIMES mag some wks ago, know what I mean:
- 5 men without principle, without concern, no moral imperatives; rather, protect themselves, no matter at whose expense, in place, position...
- 6 arrogance of these men unbelievable & to think that they part^{ly} or come frm "Protestant Ethic" so lauded in early Am socy, situation abnormal if not hopeless
- 7 concept that all pol alike, that honesty a dissapearing virtue, that productivity, work and achievement no longer part of scene may be irrelevant answers to shallow thinking
- 8 bt no answer to probl of our time & land. We deserve what we get bec we silent, neglectful, removed. The corruption in high places, part of us as well bec our default covers multitude of sins.

C TEMPLE MOVE *acquisition, silence*

- 1 while all the foregoing on neg side, all the more remarkable that third aspect of past yr so absolutely positive:
- 2 refer to move of our cong to present quarters. We have overcome many obstacles of physical & personal nature, tempers often frayed & tensions visible bt wth gd leadership we prevailed
- 3 move to new quarters would have been diffc undertaking under any circumstances, in any time & place bt in terms of what I have already called to yr attention, all the more laudable what we achieved.
- 4 in face of distress on a moral level, in face of dp hurt inflict'd on J people the world over, in face of rising costs & ~~lack of hard~~ unstable currency our people responded to a worthy calling frm bottom of hearts
- 5 they rose bec would not surrender to inertia, would nt accept moral defeat, would nt be cast aside as Jews to whom Israel is precious; rather, rose up as one to build! Saw move to here as moral challenge ~~as affirmative response to neg of our time~~

- 6 sac came frm everyone & if anything is to character. our year just past, ths stand out far above all else
- 7 it was as if people grateful to us fr giving this opport to respond positively to illls of our time; an interest prevaild among memb & community that was synon wth unparalleled optimism; *chance to do fr good.*
- 8 blt here nt just a Temple bt fr themselves a future.

CONCLUSION

A General

- 1 yr that began so badly ended so gloriously; we are moving frm strength to strength & nt only in terms of material gain or membership numbers
- 2 the spirit has been rejuvenated, morale is way up and when people come to Syn they smile whereas fr past sev yrs on 161 Str, face mirrored gloom of empty seats.
- 3 it has been yr of good and blessing; hope we will nt be dissapoint in future bt future is in our hands

B Specific

- 1 to sit still & do nothing, to wait for events to happen and engulf us, to be asked, to be beckoned: I hope ths not for you or other memb of cong
- 2 if Syn is to succeed, initiative and interest must come frm u; must cooperate & participate so that we shall be worthy of what has been created here.
- 3 hope it will be a gd summer bt hope even more that prayer fr inscription in Bk of Life voiced at beginn now come to pass for us all & fr household of Israel

Amen.

Heb. Tab., Frid Eve., May 31, 1974

INTRODUCT

A General

- 1 just last wk ended read of Pirkei Avot, a bk which is trad assoc wth ths period of yr: frm Pes to Shev
- 2 it is a bk of ethical teachings & saying; it is a vlume which lends itself to many diff situations & interp depending on occas & circumstance
- 3 while it has noth to do specif wth ths holiday & surely nt wth Yiskor, still teaches fr ths very hour

B Specific

- 1 recall one of the sayings by Rabbi Meir: ~~who said~~: "He who learns frm his neighbor single chapt, rule, v, expression or even a single letter, ought to pay honor"
- 2 ths one of most meaningful & worthwhile sentiments expressed and we can easily underst and how very much the message applies to our own situation now
- 3 sentiment of R. Meir, intended merely as a teaching situation, has ramifications for us as we pay tribute to those who are no more & whom we rememb at Yiskor.

BODY

A FAMILY

- 1 we learn, of c, frm everyone. Parents, Husb/wives, br/sisters, lovd ones & friends are all part of the mainstay of our lives
- 2 we learn by association, by contact, by belief and acknowledgement of thr presence; we hear and accept and take into ourselves
- 3 as with each & every person: the more people u meet & hear & have assoc with, the more u change. A persn who stands of & by himself can nt grow or mature bec he must relate to others & as others affect him, so he must affect those in his circle of acquaintance.
- 4 bt more: how much are we to learn? The results of a lifetime of effort? Not at all; it is sufficient to know just a single expr, v, sentence, chapt, rule
- 5 in short, ~~it is something~~ it is something we can cope with and learn to accept; ^{with that learning} it is something, a degree of learning, bearable to each & everyone of us a and that single aspect of human relationship can be translated into:
- 6 smile, laughter shared, advice given, tears shed, a fellowship of feeling which unites a people, a fami-ly, a household and ennobles, enriches a way of life

B SYNAGOGUE

- 1 bt as this applic to family situation, so also to those who are involvd with & active in Syn, this one espec bec of debt we owe to all who went before us and helpd to bring us to this partic place in time.
- 2 we look about us and recall those who gave of them-

selvs so fully nt only in material goods bt of thr
time, effort, brain power, heart & soul. ~~that~~ ^{that we know}
that on this level also we can surely learn ^{+ more than} ~~single~~ v. it

3 we would nt be here were it nt for dev of others bec
they felt deeply; ~~and we the better bec of it~~; no
matter how much or how little they gave to us, a
single chapt, v, expr

4 if frm the heart we are the better bec of it.

CONCLUSION

A General

- 1 it is these memories which now crowd upon us as we
come to the hour of Yiskor; wd recall those ~~who~~ frm
whom we learnd single chapt, letter, verse whether
- 2 frm our families, friends and neighbors or here in
terms of Judaism.
- 3 all had potential to teach us; to what degree did we
listen to learn? Yiskor teaches us: we can always
learn, we can learn by remembering for even a speck
of something new, gd, useful can elev & ennoble us

B Specific

- 1 fr ths reason ask u to support our cong & what it re
presents: as Syn & as a rel Family setting
- 2 help us so that we can cont to teach in the hope th
othrs may learn for in that way we pay them honor.
If u rememb ~~with honor~~ those who were dear to u in
life, u will sustain & strengthen our hands so that
we can cont thr tasks, wth u, as one
- 3 will ushers please come forward....

+ recall single
expr, chapt, rule, letter

Heb. Tab., Tuesday A.M., May 28, 1974; SHEVUOTH-YISKOR.

INTRODUCTION

A General

- 1 fr us ths AM service is almost an anti-climax aftr what transprd here last eve, when we ded our Sanct.
- 2 was a glor^fius moment we will always rememb & treasr ~~and~~ Hope that warmth & dev which flowed frm 1 to th othr will charact our presence her fr gen to come.
- 3 bt one fact is certain: Ded cere surely overshadowed & even over^{whelm}ed holiday observance of Shevuot, bt that the reason which brings us togethr this occas.

B Specific

- 1 in terms of our trad, have always thought that Shev far more vital than most other holidays; wth except of RH & YK, of c.
- 2 understand, Pesach, Chan, etc more popular bt that ^{is} nt at all the pt; She^vuot means mre to our trad & its development than most other observances
- 3 ths is occas when Decal was receivd by Moses, transm t^o child of Israel & forgd our character & strength-frm that time throughout all the generations since.
- 4 while we may have made phys cov wth Abe, this day of spirit cov when we linkd ourselves, once & for all, to a concept, way of life, manner of belief which nt only elev us bt distinguished us frm all others.
- 5 n^ame, word, concept which made diff = Torah.

BODY

A LAW

- 1 bt Torah can be underst^d on sev levels and can mean diff things to diff people, depend on yr pt of view, yr orientation to life, degree of yr committment.
- 2 trad orientation = Law. Nt only bec of Ten Cs, givn as Law to Israel at ft of Sinai bt bec Law was basic to the^e people in other areas of concern. ~~as well~~
- 3 rememb that these were emigrants frm Egypt, frm hse of bondage, slaves fr almost 400 yrs! We know that later they revertd to slave psych^t that therefore ths generation could not enter Prom Land!
- 4 consequently, ths gen ~~surely~~ needed Laws & far more thanⁿ the original, basic ten; could nt live other-wise wth each other bec never governed themselves.
- 5 heretofore, always been told what to do, were not given to make own decisions since rulers/masters imposed Law bt now: diff situation altogthr
- 6 needed rules & reg re personal lives, religious oric^tation, manner of worship and sacrifice, obligations toward House of Gd and how it is to look, vestments!
- 7 most, of c, rules & reg re peoples' lives & so detail^d that all of rabbinic Jud based on Torah bec all has origins there. Nothing new under sun, all in T.

B Background

- 1 bt T more than just Law, altho that perhaps primary interp; T also means a comprehension of who I am
- 2 therefore, T implies certain meanings ~~these~~ nt at all the same if ^{"T"} literally translated; T: where I come fr and to the Jew ths is vital
- 3 vital bec identifies him in ~~his~~ ^{his own} eyes: desc of A/I/Jcb, desc of experiences which have brought us to ths day via centuries of gd & trial, linkd us also to prophets, poets, teachers & sages who ever spoke in name of trad = Torah - identity!
- 4 bt as we see each othr re own heritage, so others see us; ths pt wanted to emphasize yesterday: Torah so much an object of controversy bec others simply did nt or could assim or cope wth message
- 5 why ths so diffic? Bec wth being part of ths family background, have certain oblig, commitments, respons and we must live accordingly; nt what is most pleas-ing to us as indiv bt in keeping wth gd fr people!
- 6 nt an empty concept bt already understood by rabbis: at time of Rev, Gd! to many nations bt all askd what is in Decal? murder, obs 7th day, steal, etc bt ths nt accpt bec others livd by ths maner & too hard
- 7 only Jews, they responded accord to Gd's desire: "we will do and we will hear" & fr that, Israel blessed. Ths then who we ~~x~~ are & frm where we come; ths is T.

C Gd

- 1 bt one last comment in terms of what T means: u cant have T without acknowledging belief in Gd; this is as ~~basic~~ basic to Jewish thought as all else.
- 2 T & Gd come together, one without other unthinkable! Nt partic the Div Revel at Sinai bt the character of the mssage and the very firm belief: Gd part of livs
- 3 u may understand Hs Presence or not, may rebel or protest as well as accpet, bt implicit in concept of T: Gd involved and instrumental in lives of man as He was wth Israel
- 4 brought us out of E, led us to PLand, held up hand of Abe re Isaac, deflectd spear cast at David, inspr Psalm to sing, protectd Daniel & spoke to Jeremiah, & in every setting, fr gd & trial, was felt by people.
- 5 that too is Torah & has nothing to do wth whethr u ortho or lib, have made yr peace wth world or not, consider yrself a part of the people or peripheral
- 6 ~~if T part of yr life, as it is wth all Jews, Gd part of yr life~~ fr as He mvd & guided our ancestors so there His influence upon us: subtle, quiet; limited? In final analysis: in depth & profound! That = Torah

↑
I choose to
believe

CONCLUSION

A General

- 1 these considerations, then, speak some of the issues related to the word Torah, that aspect of our tradition which is central and which we ment wth partic concern ths day of Shev, when T given on Mt. Sinai
- 2 and with it all: Law, backgrnd, Gd have nt even mentioned what T means literally: "to hit the mark", as if to be on target & perhaps that says it all:
- 3 our place to make certain that no grt error in our approach to life, no grt digression frm ~~attitude to~~ *life, approach to* life, no mjr discrepancy re approach to
- 4 all ths is^T as well, in the strict, limited sense of word.

B Specific

- 1 to some may nt seem major holiday, espec when compred to attend. last eve or, more vital ths weekend, when compard to lure of sea or mts re Mem Weekend
- 2 to me, no basis of comparison! Ths "birthday of T" as trad phrases it, supercedes all else & becomes one of most import holiday obs on our rel calendar.
- 3 one can only hope that we will, as indiv & as a ppl always be motivatd by what Torah means and that the message be as applic today (wth its many distractions) as it was applic so many centuries ago.
- 4 then will T be a way of life, wth it we shall hit the mark, & we shall do justice to our heritage and *to festive day of Yom!*

Amen.

Heb. Tab., Monday A.M., ~~JUN~~ May 27, 1974
 Shevuoth, 1st Day A.M.

Heiman

Hebrew Tabernacle of Washington Heights
551 Fort Washington Ave. — New York, N. Y. 10033



A Joyous Service

The Dedication of our new Sanctuary

Sunday, May 26, 1974

Erev Shevuoth 5734

at five p. m.



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551 Fort Washington Ave. — New York, N. Y. 10033

A Joyous Service

The Dedication of our new Sanctuary

Sunday, May 26, 1974

Erev Shevuoth 5734

at five p. m.

SERVICE OF DEDICATION
HEBREW TABERNACLE CONGREGATION
551 Ft. Washington Ave.
New York, N.Y., 10033

Erev Shevuot 5734
Sunday Evening: May 26, 1974

THE BAAL TEKIAH ENTERS--THE CONGREGATION RISES
The Baal Tekiah blows the Shofar

Processional with the Torah Scrolls

Cantor/ Musical Selection: "Mah Tovu"
Choir: by Lewandowski

Rabbi: This is the Torah which is the heritage of the congregation of Israel. From the moment of revelation at Sinai until this very hour the Torah has been the link which ties one generation to another, which binds our past to the present.

In this new Sanctuary we are again the guardians of Torah for this and the coming generations. The Scrolls placed in the Ark this festive and sacred evening will ennoble and enrich this House of God; as the teaching of Torah touches our lives we shall be the better because of it.

C/C: "Vayehi Binsoah" by Lewandowski

Rabbi: SPECIAL PRAYER OF DEDICATION

"How goodly are thy tents, O Jacob, thy dwelling places O Israel." O Lord we echo this sentiment as well. The Synagogue has ever been the root of Israel's religious existence. The Synagogue has always been the visible sign that God lives in our midst; that

as we link ourselves to the Temple,
He lives in us.

We dedicate this Sanctuary to you,
God of our Fathers, God of Abraham,
Isaac and Jacob; God of the poets,
philosophers, martyrs; God of all Jews
who ever suffered and rejoiced because
of their Judaism. God of all those
who are linked in even the smallest
measure to the Six Million; God of all
those who build and die in Israel. We
ask Your blessing upon this House and
to those who inhabit it. Let this
Sanctuary stand for all that is good
and honorable in Judaism and may the
work of our hands reflect Your faith
in us. May our children and grand-
children grow here to maturity and may
this be, for the years to come, a
Sanctuary which speaks for the fulness
of our yearning, aspiration and faith.

All: We accept this commitment. As long as
we live and as long as we can transmit
the tradition to the generations to
follow, this Sanctuary will be the
dwelling place of the Living God. His
word and teaching will inspire and en-
noble us always, as a people and as
individuals.

C/C: Shehechionu.

All: Praised art Thou, O Lord our God, King
of the Universe, who hast kept us
alive, sustained us and brought us
to this sacred day. Amen.

THE CONGREGATION WILL PLEASE BE SEATED

Responsive Reading: Psalm 30 (selected verses)

R: A Psalm: a song at the dedication of
the House of David.
I will extol Thee, O Lord, for Thou hast
raised me up
And hast not suffered my enemies to rejoice
over me.

C: O Lord my God; I cried unto Thee and You
healed me
O Lord, You brought up my soul from the
nether world
You kept me alive that I should not go
down to the pit.

R: Sing praise unto the Lord, O ye godly ones
and give thanks to His Holy Name.
For his anger is but for a moment;
His favour is for a lifetime
Weeping may tarry for the night, but joy
cometh in the morning.

C: You turned my mourning into dancing
You loosened my sackcloth and clothed me
with gladness
So that my glory may sing praise to You and
not be silent.
O Lord, my God, I will give thanks unto You
for ever.

Silent Devotion: (or such other prayer as the
heart may prompt in keeping with the
meaning of the occasion.)

The Synagogue is more than a place for wor-
ship; it is our spiritual home. It is a home
where family and friends gather, where we
strengthen one another and where we find that
measure of faith which sustains us in a world
of turbulence and unrest.

But even if we populate the home with ob-
jects of importance it will remain empty, if
we decorate it with signs and symbols it may
be a mere gesture, if we supply the essentials

in furnishings it may still remain bare. A home needs more than these; a home, whether physical or spiritual needs the spirit of life, of dedication and joy, and these come only with the commitment of the family. We, by our presence and our dedication, transform this building into a home for ourselves and for those who come after us.

Again, because the Sanctuary is as our home, the Psalmist tells us "who shall stand in His holy place; he that has clean hands and a pure heart; who has not taken My name in vain and has not sworn deceitfully. He shall receive a blessing from the Lord and righteousness from the God of his salvation." (Ps. 24)

Rabbi: Heavenly Father, we have come together this sacred evening to praise Your Name and to express our gratitude unto You. We praise You for creating this world of which we are a part; a world filled with the glory of Your creation, but also afflicted by the turmoil of our time. We praise You for life, for love, for laughter. We praise You for the gift of a smile, the firm handclasp of friendship; yes, even the tear!

We praise You for creating in us the energy, the devotion, the willpower which have allowed us to gather our resources for the building of our new Sanctuary which we solemnly dedicate this evening. "This is the day which the Lord has made, let us rejoice and be glad in it."

THE CONGREGATION WILL PLEASE RISE
AND REMAIN STANDING

C/C: "Bor'chu" by Spicker

Rabbi: In Judaism a key word is "Echod," One. We have ONE Torah, the people of Israel is ONE, God is ONE. We Jews differ in national origins, in customs, in philosophies, in language; we are diverse in our modes of dress, pronunciation, patterns of observance. Yet, over the course of centuries and even millenia, we are ONE because we suffer as ONE, we hope as ONE, we dare to dream as ONE. We are ONE because God is ONE. We are united and that is a major factor in the process of our survival.

C/C: "Shema" Traditional

THE CONGREGATION WILL PLEASE BE SEATED

All: Ve'ohavto

Rabbi: And what place does God occupy in our lives? The cynic questions more than the norm, the self-righteous Jew is unconcerned but most of us are guilty by reason of indifference. Yet, today, in our being here to dedicate this Synagogue, we give answer with conviction: God is in this Sanctuary, God is in the here and now, God is in each of us. The Psalmist has anticipated our feelings and the mood of this hour:

R: I will lift up mine eyes unto the mountains, from where shall my help come?
My help comes from the Lord who made Heaven and earth.

C: He will not suffer thy foot to be moved
He that keepeth thee will not slumber
Behold, He that keepeth Israel does
neither slumber nor sleep.

R: The Lord is thy keeper, the Lord is thy
shade upon thy right hand
The sun shall not smite thee by day nor
the moon by night.

C: The Lord shall keep thee from all evil,
He shall keep thy soul.
The Lord shall guard thy going out and
thy coming in
From this time forth and forever.
(Ps. 121)

C/C: "Mi Chomocho" by Adler

V'ne-emar

"Vay'daber" Traditional

Rabbi: With great joy, O God, we come before
You in this gladsome season of the year
as we celebrate the festival of Shevuot.
We praise You for the blessings You have
bestowed upon us as field and forest,
hill and valley proclaim Your goodness.
But more: we recall and mark the day
of Sinai when Israel entered into cove-
nant with You to become a kingdom of
priests and a holy nation.

Grant, O Lord, we pray unto You,
that this covenant may be forever sealed
upon our hearts as a commitment of peace
and life, especially as we form a cove-
nant with this our new House of Worship.
May the spirit of Your blessing, which
rested upon our fathers, and Your word
not depart from us nor from our children
or children's children, forever.

On this special festival as we come
together to acknowledge the revelation
at Mt. Sinai grant us the wisdom, the
insight, the knowledge of Your truths
and may they, revealed so long ago unto
Israel, become the possession and guide

of all mankind. May the time not be
distant, O Lord, when all the children
of men shall recognize and acknowledge
You as their God and Father. Amen.
(adapted from UPB)

C/C: Musical Selection: "Hashkiveinu"
by Binder

SILENT DEVOTION: A personal prayer.

C/C: "May the words" by Mendelssohn.

HALLEL
(Psalm 118, selected verses)

C/C: "Hodu" by Lewandowski

Responsive Reading:

R: O give thanks unto the Lord, for He is
good
For His mercy endureth forever
So let them that stand in awe of the
Lord now say
For his mercy endureth forever.

C: Out of the depth I called unto the Lord.
He answered me with great deliverance
The Lord is for me, I will not fear;
what can man do unto me?

R: It is better to take refuge in the Lord
than to trust in man
It is better to take refuge in the Lord
than to trust in princes
The Lord is my strength and song; He is
become my salvation.

C: The right hand of the Lord is exalted
The right hand of the Lord doeth
valiantly
I shall not die but live and declare
the works of the Lord.

R: This is the gate of the Lord, the
righteous shall enter into it.
The stone which the builders rejected
is become the chief cornerstone.
This is the day which the Lord has made.
Let us rejoice and be glad in it.

C: You are my God and I will give thanks
unto You.
You are my God and I will exalt You.
O give thanks unto the Lord, for He is
good
For His mercy endureth forever.

C/C: "Ono" by Lewandowski

THE CONGREGATION WILL PLEASE RISE

C/C: "Kiddush" Traditional

THE CONGREGATION WILL PLEASE BE SEATED

Rabbi: Sermon

Response: Dr. Max Hamburg, President of the
Congregation

C/C: Musical Selection: "Toras Adonoi"
by Lewandowski

THE CONGREGATION WILL PLEASE RISE

C/C: "Adoration" by Stark

Rabbi: O Lord, we stand before the open
Ark and we recognize the meaning of
this moment. It is not only the Torah
we face but we look into the future.
May the days to come bring us the real-
ization of our dreams; may we always
try to fulfill our potential. May we
live in peace with our neighbors; may
hatred and enmity cease but love and
warmth motivate us all. In that spirit
shall the prophecy of the past be brought

to reality in our time: "On that day
shall the Lord be One and His Name be
One."

C/C: "Bayom HaHu" by Sulzer

THE CONGREGATION WILL PLEASE BE SEATED

Rabbi: Our congregation has been in exist-
ence for almost seventy years; we have
built again and again, we have grown
and gained strength. Our congregation
has born witness to the events of history.
Our Synagogue has spread its tabernacle
of peace over us at our moments of need.
The congregation has felt protected
within the hallowed confines of its
House of God. The members and our
friends have come together to share the
good as well as the hours of trial. At
this moment we recall the names of all
those of our members, friends and loved
ones who were a part of our congregation
but now are no more. They have answered
the call from above; we are bereaved by
their absence, we are blessed by their
memory. All have helped to sustain our
religious heritage; none have been found
wanting in the progress of our congre-
gation from the days of its humble be-
ginnings until this moment of our re-
joicing.

In our hearts we name them all. . . .

THE CONGREGATION WILL PLEASE RISE

All: Kaddish

THE CONGREGATION WILL PLEASE BE SEATED

Announcements

C/C: Musical Selection: "Shiru Ladonoi
Shir Chodosh" by Jacobi

BENEDICTION: PLEASE RISE

All: Bless us as one, O Lord, for the days and years to come with wisdom of the heart, with a spirit of understanding, with a feeling of compassion, with a love of our fellow man. May the House of Israel and we, united, live for good, for honor and for blessing. Bless us in the words of our tradition:

C/C: Priestly Benediction in Hebrew by Fromm

Rabbi: Translation

All: Amen.

RECESSIONAL

THE CONGREGATION IS INVITED TO PARTICIPATE
IN AN "ONEG" IN OUR SOCIAL HALL.

OFFICERS

Dr. Max Hamburg, President
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Mr. Justin Winter, 1st Vice Pres. & Treas.
Mr. Alfred Grau, 2nd Vice Pres.
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Mr. Nathan Maier	Hon. Vice-Pres.
Mr. Eugene Marx	
Mr. Ernest May	

The Service of Dedication was written
and arranged by

RABBI ROBERT L. LEHMAN

The musical portions of the Service
of Dedication were selected by

CANTOR HENRY EHRENBERG

Organist: Mr. Fred Goldman

Choir: Mrs. Janet Greene
Mr. Edgar Greene, Jr.
Mr. Robert Mitchell
Miss Janice Carwin

"IN THE BEGINNING, LOVE"

INTRODUCT

A General

- 1 the bk which I want to review fr u ths eve is nt a volume in usual sense; it is bk of conversations re J Lit, predominantly Bible
- 2 it features the wisdom, ~~and~~ wit and insight of two unusual indiv, bth skilled in subject of Bible: Mark Van Doren & Maurice Samuel
- 3 conversations part of radio program; a summer ~~replac~~ment fr Et Light, by JTS, began in 1953 until 1972. & all of convers betw these two men of letters were unrehearsed & wthout text; grew out of hrt & knowldg
- 4 there are in ths bk, 15 conversations about love, being human, the presence of the Divine; in every instance there is a Bibl ref, without intruding into disc, so that one c_n learn & enjoy at same time
- 5 what better recommendation? better than Irving Walla latest phonographic venture!

B Specific

- 1 bt what is so remarkable also abt bk is nt only subject matter bt the two people involvd! Could nt ima-gine two diff indiv
- 2 Mark Van Doren frm mid-West, educ in Ill., taught at Columbia & remained there fr 50 yrs; wrote on Thoreau Dryden, "awthorne; was cirtic & poet in own right
- 3 lvd in Conn and in every way was ~~x~~ epitomy of WASP
- 4 Maurice Samuel was just the opp. B. in Roumania, ed at U of Manch, England, came to US in 1914 & made hs headqu in N.Y.
- 5 famous bks did nt deal wth Eng Lit bt fiddish, Shol Aleichem~~a~~, Bialik; the shtetl
- 6 yet, these two men, who were b within yr of ~~o~~ othr: 1894/5 & died in same yr: 1972, had grt thing in common: we underst Bible and found in each othr: humanity.
- 7 were two of America's grt men of letters & these conversations reflect best thr rel & lit mind offr us.
- 8 I would cert recommend ths bk to u all.

BODY

A PEOPLE

- 1 what I always like abt MSamuel is his insight into people, as was the case in his famous "A Certain People of the Bk" (hope u all read it, mastr-piece)
- 2 gives us view of grt people in Bible we never thoght of before: in ths instance, ~~the~~ ^{we see} Adam/Eve: who never had a childhood, never went to school, no parents
- 3 still, were first to make the distinction between animal & human world & discov that they part of human
- 4 on othr hand, these two have no family problems that we can discover: wagnie Re d. of Hbel - no love exp. betw the two!

- 5 or, take case of Isaac, son of Abe & Sarah about to be sac! Very little about him known: rarely says anything, he almost never talks! Also, Isaac usually nt mentio~~nd~~ alone, always in comb wth another!
- 6 or take concept of woman in Bible: what does Sarah say re sac of Isaac? Never askd ~~or~~ taken into consid~~er~~. Even mre: nevr told of plan/destiny of people to which they would give birth
- 7 are onlookers! ~~some of them, most;~~ except Rebecca who deservd bk in own right
- 8 ~~merely~~ these two men ~~also~~ disc male friendship as in Bible: David & Jonathan in partic; nt on neg level bt on high, noble plane where as one hurt, other suffers; "bec Jon lvd D as his own soul".

B BOOKS

- 1 conversations do nt only deal wth indiv, bks also
- 2 Ruth, for example: story known & partic assoc wth Shev: R goes wth Naomi "Entreat" and ths a bk re lv bt word "lv" never ment & it need not be!!
- 3 ths kind of insight leads into disc of language & where Heb diff frm Engl; H shortr, more precise & concise & ths leads to probl & diff of translations
- 4 did u know men put to d fr attempt translation of sacrd writ, holy text? Wm Tyndale, 16th cent Eng re frmer, fled to avoid arrest bec wantd to transl Lat into Eng & eccles author vs him bec he follow MLuther
- 5 cought him in 1536 & exec fr heresy! Wycliff who had transl Vulgate into Eng 2 cent earlier esc Papl persec bt aftr d, bones exhumd, pulverzd & scattrd!
- 6 all ths bec so many realized problems of text which could not explain until modern Bibl crit began: in S/S as well as in Purim story (Esthr) name of Gd nt mentioned
- 7 also disc much material lost over centuries bec bks ment. in Bible bt no longer extant: Bk of Wars of th Lord, Yashar, Chron of Kings of Is, Chron of Kings of Judah to mention just a few; there are others
- 8 all of these matters disc in ths bk in highly readable style bec these leisurely, spontaneous conversations & u rd them as such. *Intellig, enjoyable*
- 9 wth grt adv that now can dwell on such thoughts as: "People don't use language magnificently anymore, & lang of Bible was magnif. As conse, ths not an age of mag thinking"...reason: our relationship to language is nt serious enough
- 0 ths, take it lightly, think lightly, produce lightweight products with lightweight thinkin themes. Our age, then, quite diff frm that which produced Bibl themes, events & people.

III

CONCLUSION

A General

- 1 ths then just meager taste of what takes place in context of these conversations; bt, don't be misled into thinking that scope limited
- 2 disc Frost, Kayam, Milton, Tolstoy, Wadsworth; frm J pt of view: Midr, Talm, Apoc, Th Mann; as well as own writings of VanDoren & Samuels on any and all of these subjects
- 3 perhaps, "subj" is wrong word; really: themes, bec as they treatd in these conversations, touch life!

B Specific

- 1 again, ths nf a grt bk but a charming one & a volume which gives one fd fr thought, a rare commodity in our time to be sure!
- 2 hope u will rd it & perhaps be struck nt only by content, expressed in quite diff & even unique manner bt that conversationalists were so very diff and yet found so much common ground
- 3 indic that wth gd faith & gd heart & gd mind Bible ~~nt spec Jewish to be understd bt~~ has message fr all. Lesson: we can be more valuable human beings if we know trad of our past; if we know Bk ~~which contains~~ ~~our past~~ bec if we lose all else *but retain it*
- 4 we survive, as we always have/survived; as People of the Bk & that is what "In the Beginn, Love" is all about: love betw man & Gd, Jew & Gd, man and man.
- 5 since we fit into ths catagory, urge u to rd conversations betw "ark Van Doren & Maurice Samuels, "In the Beginn, Love"

Amen.

Heb. Tab., Frid Eve., May 24, 1974

INTRODUCT

A General

- 1 ths wk come to end of six chapt's which make up P.A. of which we have been reading on Sabb. since Pesach.
- 2 more than once mentioned to u depth of ths bk; its ethical, practical teachings which ennoble & light up our tradition.
- 3 gd reading nt only frm "rel" pt of view, altho that should be sufficient, bt contemporary as well.

B Specific

- 1 take one of sayings brought out this last chapter.
- 2 R. Jose b Kisma frm famous scholarly city & asked by acq he meets on way to come to diff city for huge sum of money
- 3 Kisma refuses no matter how much reward they offer bec he would not dwell anywhere bt "in the home of Torah"
- 4 out of ths small incident, can learn world of Truth.

BODY

A OFFER

- 1 consider first the pt of view of the one who makes the offer, well-intentioned as he might have been
- 2 what he is saying, in effect, is: let me buy your knowledge, yr reputation, yr aura of greatness; & he feels perfectly justified evidently in making offer
- 3 Kisma has something which the other wants; he goes aftr the valuable property as if it is something to sell and he offers accordingly; he is generous and surely believes he is offering a good bargain
- 4 on other hand, does not understand that Torah can simply nt be bought; that a city which has not been able to develop its own scholarship can not import it
- 5 it is possible, of c, that even if scholar comes & he may function for a while on desired level, sooner or later, dearth of stimulation will become obvious & there will be a return to mundane
- 6 scholar will leave or be pulled down to level of low est com on denominator. He will not have been challenged to further greatness bec aura of scholarship is missing
- 7 he will be considered as an "ornament" bt nt most vital aspect of community life. Therein lies conflict.

B RABBI

- 1 look at situation now frm Rabbi Kisma's pt of view & see quite different reasons for his refusal
- 2 know that he was offered grt wealth bt this obviously nt of major importance to him.
- 3 he knows that in a city of pure commercial interests or in a place where scholarship can not flourish he will be stifled

4 he wants to be somewhre for the sake of Torah and where he will not feel lost; he looks for home of T and all this implies

5 sensitivity, fellowship of like minded individuals, appreciation of work being done & encouragement by community, materialism kept very much in perspective

6 and where his reputation is held in esteem for its own sake & nt as something which can be offered for barter. The original offer, per se, was insulting fr Torah can not be sold as if an item on marketplace

CONCLUSION

A General

1 lesson fr our time fairly obvious: on several levels
2 first: in any Syn, school, place of art & culture the item of value is not something to be bargained with or for, especially in our kind of city famous for its materialistic & commercial enterprises

3 a scholar should be respected for his scholarship & should be allowed to develop accordingly without restraints on his creativity, ~~simply bec~~ others ~~cannot~~ *whether or not* apprec his pt of view.

4 on personal level, every man should make it a pt of honor to live also "in a home of Torah" where books of J content, concern, ideology are nt simply displayed bt are read & even more, held in high esteem

B Specific

1 that seems to be message of Rabbi Kisma in incident occur, perhaps 1800 years ago; still seems relevant

2 can put sev diff interp on ths, bt basic: Knowl of T & aura of respect that comes with it, nt for sale. It makes an indiv, gives him charact & strength, & ths dignity of purpose for life open to one & all.

3 each one of us can live "in a home of Torah" if we but make the effort, will it and make use of what we learn fr sake of our life & lives of our commun.

Amen.

not for gain, barter, spec resog but

Sat. A.M., Heb. Tab., May 25, 1974

AA LOT -

✓ 1/17/74

Say names for every week
Could say for Tor every week
What to say now - add 30 names of kids?
What say that is new?
All this - also. obscene

You need me for spec service
a rally to take note of tragedy
sp/here obs. to cope with grotesque
incident?

can't cope myself
feel tears, hurt, anger, frustration
Can feel - people silent, comfort
from being together

Retal =
1) won't help - only renews cycle
2) all humans - let her mother, father,
children too
3) pressure to be alone - higher level
Torah
take it seriously!
הנה ע'כ'נ'ן ה' י'ר'א ו'י'ר'א ו'י'ר'א ו'י'ר'א ו'י'ר'א

Answer? more
belief, hope, faith, yes!
society of decency some day
not by bomb, but by Torah

✓ 1/17/74

Resurgence?
retaliation is let's terrify
what level of talk is this? →

INTRODUCT

A GENERAL

- 1 rd spec chapt of PA just few minutes ago as part of Haft; this practice on Sab betw Pes & Shev
- 2 are six Sabb & six chapt; thus, 1 per wk. Ortho: rd aftr Minchah & even in UPB part of "aft" bt fr our purp suffices to rd in AM as part of Haft.
- 3 purpose fr our Lib Cong is to learn & anytime gd!

B Specific

- 1 ths wk would like to take combination of two sayings in ths chapt bec nt only are they interesting i: themslvs bt are, really, contradictory.
- 2 at least that my way of viewing concepts implied; perhaps u differ bt would like to call conflct to yr attention
- 3 first verse at very beg: Ben Zoma said: who is wise man? "he who learns frm everyone."
- 4 message obvious and simple; let us look at it.

BODY

A BEN ZOMA

- 1 what does it mean "he who learns from everyone"? It appears to mean just what it says & we understand
- 2 it is a basic pt of view as far as we are concernd: if u lk about u, are alert, have open eyes, ears and mind, can nt help but learn & thus are wiser.
- 3 verse spks specifically of teachers bt this term can be taken fig or lit: "lit" in school on whatever subj or, of c, rel speaking: rabbis who are teachers: tr
- 4 teachers in "fig" sense can refer to any person no matter ~~what~~, as already indicated; also, more directly, ones parents, lvd ones & friends who teach
- 5 and, ~~what~~ is implied: teach by precept and example! Famous rabbinic lesson: I learn frm my teacher by watching him tie his shoelaces
- 6 u can learn frm least unto the most vital.

B YOUTH

- 1 bt now come to contradict & it also in ths chapt: Wth whom is he to be comp who learns frm yth? Eats unripe grapes & drinks fresh wine.
- 2 needless to say, ths unflattering picture! Do nt quite know what age "yth" implies bt indic of young man, not a child and there's the problem & contra.
- 3 just said that he who is wise learns frm everyone bt now hear that yth not able to teach; he who lrns frm yth as if eating yng grapes & drinks fresh wine!
- 4 it is wth ths point of view that I disagree & most strongly; I feel that yth had a def place in society and that young people can teach us a great deal on almost every level of our concern.

- 5 are aware, of c, that there are many excesses to the protestations of yth bt this does not render the protest or the anger invalid.
- 6 when yth protests war, discrimination, pollution, political deception, unfair school or job practices, or the even more vital testing of nuclear weapons
- 7 we ought to listen bec not all idealism is misplaced. As a matter of fact, if we follow Ben Zoma's teach we ought to listen to yth bec they have most at stake
- 8 and yth, for a certainty, who learn by listening to us, thr elders, have the right to expect that we also listen to them.

CONCLUSION

A General

- 1 many feel that yth, almost by definition, are noisy irresp, wild and vulgar in thr display of emotions and that bec of thr crudeness we can never learn
- 2 I beg to differ; I find the comparison to eating of new grapes & drinking of fresh wine outrageous and personally offensive
- 3 fr not only is the teaching in contradiction to what has already been said bt it is contra to reality of life; perhaps not 1800 yrs ago bt in 20th cent.

B Specific

- 1 see then need to read the book, these chapters bec always something new, interesting and stimulating
- 2 u may agree or disagree wth what I have said bt, at very least, I hope u will take time to think of bth points of view
- 3 my assessment of worth of PA coincides wth Ben Zoma Who is a wise man? He who learns from everyone.

Amen.

Heb. Tab., Sat. A.M., May 11, 1974

INTRODUCT

A General

- 1 ths AM rd one of most interest passages in T; intrst
nt only fr its own sake bt bec we rd it also on YKip
- 2 story of 2 goats; 1 fr Lrd & 1 to be sac by sending
out into wilderness, there ~~to die~~.
- 3 no ordinary goat, of c; rather, burdend by all our
sins! Wth its d, we free & ths applic to YK.

B Specific

- 1 of c, a marvellous solution to all the ills of the
community; how simple a ~~solution~~ ^{remedy} frm every pt of viv
- 2 the psych involvd for ancient society far aheads of
its time, long befere Freud & his informing us of gl
muddled anxiety syndromes that plague us all
- 3 no repressions here, no need to deal wth schizo indi
bec man nt able to cope wth his guilt; ~~he~~ all solvd
in face-saving & guilt-alleviating principle in
which people believd, & who can blame them - scapegoat!
- 4 guilt taken away, it d & our sins no longer applic;
the world is clean, pure, free and so are we. That
is goal of every man & we only too willing to agree

BODY

A XIANITY

- 1 we might think at 1st glance that ths primitive the^{ry}
bt nt the case wf we look at X
- 2 whole concept of Jes. d was & is one of vicarious
atonement; how often have we heard X missionary say:
He d fr yr sins; believe in him & u savd
- 3 ths nt empty concept bt basd on portions of our he-
ritage; on a way of life acceptd in that era of 2
thous yrs ago
- 4 every evangelist to this day, frm sophist Graham to
most crude s. Bapt still echoes same theme; to the
sinner, message is simple, clear & practical.
- 5 he believes, accepts and is savd. His troubles ovr

B JUDAISM

- 1 bt point is that we no longer believe in ths princi
and have nt done so for more than a thous years!
- 2 Ezek, in Baby, formulatd principle of indiv respons
and it is ths concept which has motivated the Jew
ever since, and especially on YK
- 3 our prayers may emphaz the "we" bt it is each man
who must come before Gd & ask forgiveness & pardon;
there has been no such concept as "collect guilt"
among Jews since the practice of sac was discarded!

C MODERN APPLIC

- 1 bt if ths is true fr us, also true for others & her
the rub! To assign or remove anything in a "collec
tive" setting, poses inherent dangers of which prej
but one obvious example.

- 2 what is gd fr one, gd fr others; it is nt only blatantly unfair bt also wrong to say: Ir =drink; Ital=Maf; south belles=charming; Scand=cold; bl = welfare; all politicians are crooks
- 3 but what is even more applic to us, bec of our past that all Germans tainted by guilt of the past, that all X are inherently anti-s, that everything J = gd
- 4 if we can not remove guilt collect. by sending sins into wilderness, can nt assign guilt this manner; a concept brought home to me again, altho did not need it wth such force, when visitd Yad VaShem in March
- 5 on path which leads to memorial, on either side, r trees which line path & each has small memorial plq citing name of indiv who helped Jews in every occup country during time of holocaust
- 6 surely known to u that these trees denote not Jews who helpd one another bt Xians, nationals, who d bec they believd in humanity on univ level rather than accept limitd Aryan ways of oppressor.

CONCLUSION

A LESSON

- 1 lesson, of c, is to be found on much smaller, more narrow level as well; do not always deal on internat level of concern bt, rather, what touches u & me
- 2 no more scapegoats fr u & me, no one d fr our sins & no collectivism, whether for or against, that can or does influence our lives
- 3 we stand for & by ourselves, we must answer fr what we are, what we did, what we say & believe, what is expressed & what is implied. *This is a personal matter!*
- 4 that is lesson of Jud & what our trad requires of us

B Personal

- 1 harsh? Perhaps so, bt only way in which man can be encouraged to be person in own right, true to his nature, resp ns for his individuality.
- 2 concept which needs & bears repetition & emphasis bec all too often disc^{ussed} in our time when collect apathy, indiff, conformity are easy way out bt at expns of ones integrity
- 3 T port valid for its day, nt fr ours. Tls meant by PAvos? know whence came, where going, before whom give account!

Amen.

Heb. Tab., Sat. A.M., May 4, 1974.

This Cat : PA
Sept 3
NPS

REL DEVELOPMT IN US: IV: RECONSTRUCT.

INTRODUCT

A General

- 1 fr past sev months spokn on Rel Dev of US Jewry, c. one lect per mo: ortho, ref, cons & now Reconstruct
- 2 all of these disc based nt only on my own research bt on bk which I would heartily recomb to you bec: it is easy to rd, info correct, & pt of view objective
- 3 bk is "4 Paths to 1 Gd" by Gilbert Rosenthal.

B Specific

- 1 nt many of us know about Reconst & many have nt even heard of ~~movement~~ ^{concept}; still, a fourth movement & I will lat try to explain why so little known
- 2 must rememb first: only native-born & native develop rel movement in US Jewry
- 3 furthermore, Am ideas are dominant: pragm of Dewey, Adler's Eth C, James' Psych, Ehrlich's Bibl Criticism
- 4 and, as final thrust: all leaders Am b or trained! Thus, ident wth US ideol, attit, schls, lang, custms

BODY

A MORDECAI M. KAPLAN

- 1 bt if we to disc any phase of Reconstrc movement, we have to dwell on one major personality: MMK, b in 1881 in Lith, to Paris in 1889 fr 1 yr, to US 1980!
- 2 MMK still alive altho frail; was present when NYBR celeb his 90th b in 1971.
- 3 ths man epitom conflict of mod Jew; frm ortho home in L bt how cope wth school require on Sabb in Paris? Or, by boat to US on Bastille Day, could nt watch fireworks
- 4 conflict deepend in NY bec while ortho, grad CCNY, MA at Col, Semich at JTS, private ord in Europe agai bt still could nt make his peace ^{betw. trad. & modern reality.}
- 5 was head of NY cong bt too radical & altho supported by Brd, resignd & wanted to become Ins salesman until Schechter off. him academic position at JTS.
- 6 remained there offic fr over 50 yrs; past retire. ^{age}
- 7 ~~over 50~~ fd own Syn & Society for perpet of ideas bt always within framework of Cons Jud & JTS; [but, diff = Syn was Society & R became the "Leader."]

B BELIEFS

- 1 come back to why nt more forceful movement & so little known? Just bec he stayed within framework! wanted to "reconstruct" ~~him~~ ^{him} bt never independently & ths proved serious flaw for perpet of ideals
- 2 many famous men of his time urgd him to strike out on own bt to no avail; one ~~offer~~ ^{offer} opport in 1927
- 3 Stephen Wise offered MK ~~to be~~ Pres of new JIR & thus a perfect place & position for perpet his ideas bt M refused; Wise offer again in 30s bt again rejected ^k
- 4 that was last opport bec his own movement disenchant ^{Cons.} ^{ed.}

II.

- 5 MK did nt make use of theol but emph people, culture & believd that ours a "spirit peoplehood" with ~~and~~ of Zion as much a spirit. as a cultural center
- 6 [rejectd Div Rev of T, Mitzva vital, no-other worldly salv;] wrote new Hag in 1914, (new PB in 45; \ mag-num opus "J as Civ" in 1934; own rabb Sem in 1968 in Phila bt little success. *who lvs in Phila?*
- 7 [attractd intellect immig to movem bec mergd pragmat of contemp soc wth trad, as he interp it.

C IDEOLOGY

- 1 Jud begins nt wth Gd bt with people. J nt ^{only} a rel bt a "evolv rel civil" which is more than just rel! ~~bec~~ Rel is integ part of civ bt (nt) subservient to it. (?)
- 2 Torah not Div Rev & thus nt last word; more than Law
- 3 T exists for J People nt J People fr T as in ortho. while Zionist all his life, no chosen people concept for whatever purpose or rationale; Community center valid for every land & espec fr Palestine bec rel not enough
- 4 Gd rejectd in trad sense; MK = naturalist/humanist wth own answers to Evil, Sabb obs, Mizvoh, etc.
- 5 symbol for himself & movement was wheel: hub is Pal spokes: rel, culture, ethics to civ of mankind inner rim: J community in diaspora retains spirit bonds of rel, ethics and culture outer rim: gen community with which we maintain contact & contrib to it in terms of our teachings.
- 6 notice, such concepts as Gd, Torah, Mission are barely mentioned, let alone central as our ideol would be
- 7 no wonder, then, not beloved by Establ J community.

CONCLUSION

A General

- 1 there are many who became his disciples bth here & in Chi as well as in other parts of world bt not much headway bec never went out on own
- 2 aside frm critique already obvious frm trad pt of v others protested that MK was more interested in sociology than in theol; he was a man and not a Rabbi
- 3 others could not understnd concept of Gd; if He a process (or whatever) how pray to Him, or even why?
- 4 still others harpd on his emph on folkways & their placd for emphasis, that culture more vital than trad. If ths so, are folkways an asset? If so, whose and which ones to emph, when to change? Anarchy!
- 5 finally, too intellect, too simple, too lenient? In short, where is discipline of Torah even if not Divine Rev? Is community center or more vital than Syn
- 6 answers here phrased neg but concept of meaning.

B Specific

- 1 pt is that as we lk at Kaplan's views & Ideas ob-
jectively & outside context of Reconstructionist
movement, notice strange phenomenon on Americ scene:
- 2 Am Jews are reconstruct. if only unconsciously bec
most follow its teachings, without even being aware
- 3 View Jud as civ, cult bec make no use of Religion! We
prefer rationalistic approach to T, revel, Mitsvot,
subscribe to non-supernatural idea of Gd, if they
think of Gd at all; accept J peoplehood as is obv re
preoccupation wth Israel & fate of our people there
- 4 for many Am Jews, Zionism syn wth Jud; *any religion is "heavy"!*
- 5 finally, in many communities, J CCenters more elab,
more used, more active than Syn & has supplanted Sy

C Personal

- 1 strange phenom that movement among us so little knw
~~and the attractions for each of us must be indiv~~
~~determined by name. Get practiced by so many!~~
- 2 nt my concept of Jud bt can see where attractive to
others; my feeling more trad espec wth background
that helped to shape my view of Jud. *I accept T, Russian, ad
more than R! my place*
- 3 bt u must judge for yrselves bec Reconstructionist
movement has lot to give, if only to indicate to u
that u already a part of it, subpr-unconsciously.
- 4 hope u will read Gilbert Rosenthal's bk nt only to
learn about Judaism bt, perhaps more vital, to lear
about yrself.

Amen.

Heb. Tab., Frid Eve., May 10, 1974

vi 25/74
Kw

CONVERSION ISSUE DISTURBS A RABBI

Orthodox Leader Criticizes
Reform and Conservative
Units on Their Stand

By IRVING SPIEGEL

Special to The New York Times

—MIAMI BEACH, June 24—

The head of the nation's largest Orthodox Jewish body charged the Conservative and Reform movements of Judaism today with "unwarranted interference" in Israel's political and religious life.

This is a result of their insistence that the Jewish state must recognize as valid, conversions made under non-Orthodox auspices outside of Israel, said Rabbi Louis Bernstein, president of the Rabbinical Council of America.

Speaking at the opening session of the council's 38th annual meeting at the Caribbean Hotel before 500 rabbis, Rabbi Bernstein said that this demand by Reform Jews and Conservatives "represents an attempt to foist upon Israel ideologies which have been developed in the United States and which are a deviation from historic practices."

Resistance Urged

In effect, Rabbi Bernstein's sharp criticism was in answer to remarks made last month by the rabbinical leaders of Conservative and Reform Judaism at the annual meeting of the Rabbinical Assembly, the Conservative body, at Kiamesha Lake, N. Y.

At that time, Rabbi Judah Nadich, who was the outgoing president of the Conservative group, and Rabbi Robert Kahn, president of the Central Conference of American Rabbis, the Reform body, shared the same platform and urged the Israeli Government to resist demands for an exclusive Orthodox interpretation concerning conversion to Judaism.

In his remarks today, Rabbi Bernstein maintained that the "Reform and Conservative movements are undermining the unity of the Jewish community in Israel by their efforts to foist upon Israel unwelcome religious practices and philosophies."

Rabbi Bernstein said that conversion to Judaism meant the acceptance of the faith and practices—for the female, the undergoing of immersion and a mikva (ritual bath) and in the case of the male, circumcision. The rituals, Rabbi Bernstein said, must be performed in strict accordance with Halacha (religious laws).

Subject of Controversy

The question of who is a Jew has evoked sharp controversy in Israel and among Jewish religious leaders in this country. At present, any person converted to Judaism by a rabbi outside of Israel can be recognized as a Jew. The Law of Return grants automatic citizenship to immigrating Jews the world over.

Orthodox leaders in Israel are seeking an amendment to the Law of Return to specify that such conversions must be carried out according to Halacha.

In this country, Rabbi Menachem M. Schneerson, spiritual leader of the world-wide Lubavicher Movement composed of Hassidic Jews, has been a leading proponent of such an amendment. Rabbi Schneerson has emphasized that the Law of Return does not include criteria for the qualification of conversions. Another supporter

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Tito Follows Pact

AR 25598

5/2

SERMONS

SEPT. 1974- DEC. 1974

ARCHIVES

Sermon #3p
Folder #18

12/7/74

Vayeshev

Joseph - went from arrogant yth "whorens" - where
sibs & dad bowed to him - top of world, to pit -
at mercy of others, dark etc. w/ confinement & limits
individuals - in pit at X's slippery & @ is unknown
self absorbed, arrogant etc. We too need
to find our purpose hear call for SVC
mssg of faith, right to be day cleaners
& men of vision for a better more
meaningful existence.

Relief philosophy

INTRODUCT

A Gen

- 1 ths Sabb AM come face to face again wth one of my fav Bibl charact: Joseph; man nt only of ^{var} many colrs bt man of many diff facets of charact & personalty
- 2 we meet him ths AM at age 17 bt he will be wth us till old age, to time of his d; to end of Bk of Gen
- 3 many written abt him, notably T. Mann, bt nothing lke rding him in "original" setting, in Genesis

B Specific

- 1 arrogant yth wth dreams where bnth & even fathbow\$ to him; antag of fam obvious and natural
- 2 resentment leads to his being placed in pit, sold into slavery; story of Potiphar's wife
- 3 J. ends in prison cell, interp dreams of baker & cup-bearer, finally rehab & becomes PM of Egypt. Grt story frm every pt of view.

BODY

A PIT

- 1 ths AM want to concentrate on small aspect: cast in to pit by brothers who have come to hate him. Pit a harsh punishm bt already better than original: kill ^{idea} J
- 2 can imagine harsh awakening of Jos; see light of day & next mom in darkness; at top of world bec of intrp & next at bottom; in command & then utter despair & helplessness; self-assured & then at mercy of othrs
- 3 nt only a physic happening bt spirit as well: man of visions, in lit sense, "man cast into utter darkness"
- 4 fr us of modern times, pit nt something theoretical bt something very real; ours too a pit, altho limits of confinement nt as visible or real (re world at large & re personal world)

B WORLD

- 1 time of existence ready-made fr pessim & cynics bec suff. reasn fr thyr feelings wth every paper, newscast
- 2 pit of our own making as natl vest interests & pol needs dictated our course of action instead of needs of all mankind; have taken care of immed at cost of caring fr long range humanitarian concerns
- 3 are beset by all illls of modern society & eco system in a pit deeper & more precarious to our exist, as in div & as Jews, than any other or ~~ever~~ ^{way} before.

C INDIVIDUAL

- 1 indiv too in a pit, out of which avenues of escape r few & slippery & unknown to us
- 2 we are self-absorbd wth own needs, arrogant in our demands, assertive in rights, callous in our concerns fr fellow man on local, immed & personal levels

- 3 so that we ~~accom~~ ourselves to what is least among us
& become immune to calls fr right & decency bec do
nt want to become involvd, ~~too diff~~, *demanding to aspire!*
- 4 it is a pit as devast fr us as was confinemt fr Jos

CONCLUSION

A General

- 1 of c, Jos nt meant fr the pit; his destiny led to
othr areas & hopefully, ths true also fr man if he
bt realizes his predicament & seeks to right a wrng.
- 2 Jos. disc there was anothr way of life fr good; he
did hear a call fr service & right, which transo his
personal needs; he wanted to climb out of the pit
- 3 Jos saw or felt or sensed or had it brought home to
him in other ways, possible for all of us, that what
man was or is need not nec be what he can be or what
he ought to be!

B Specific

- 1 that really the message fr us today as we attune our
selv to message of Rel, of faith, of Jud, of Gd ^{of Jos.}
- 2 that we too ought to be dreamers, men of vision to
see & feel and do and strive so that we can get out
of pit of world ar us & personal inertia bec man
ought to be, quite literally, on diff, higher level
- 3 exist can be lvd in pit if we don't know any better;
as Jews we do know better & ought to act accordingly
If story of Jos can but teach us that simple fact,
it will have been a worthwhile life fr him
- 4 & it ~~will~~ be meaningful & fuifill. exist fr all of us

AMEN.

Heb. Tab., Sat. A.M., Dec. 7, 1974

Vayeshev

36

Sermon #38 + #43
Folder #18

11/8/74

What have we learned for Kristallnacht?

Illiant strategy to burn syn- symbol for all
Jews. Now, wh. learned for KN't?
Nothing. Still naive,
UN gives representation to do
Silence of leave to Ethiopia sit parallel
" of countries → Nazis
We must speak, make aware

Serial 15800

WHAT HAVE WE LEARNED FROM KRISTALLNACHT?

INTRODUCTION

A General

- 1 have always contented that as evil as H was, his early actions vs Jews = stroke of genius
- 2 burning of Syn on Nov. 9th, now 36 yrs ago, was a brilliant tactic bec affected Jews in area where they would feel & see & be physically able to identify thr Jud most = Syn!
- 3 burning of bks, which was to come later on selective basis, nt as clever for too many assim & unconcerned w/ rd volumes of trad ~~& Nazi knew the bec burned see as well as sacred bks as one, which was big mistake~~
- 4 ~~bt~~ burn of Syn was & remains unique blow vs Jews, *All to date of T in Jews by Balz & Roman.*

B Specific

- 1 it was, of c, nt first nor only blow vs J community as those of u who were there know only too well; th boycott in April 1933 the most obv example
- 2 recently bk "Krystall Night" transl frm Fr *La Nuit de Cristal* publ fr 1st time in Engl, (authors: Rita Thalmann & L. manuel Feinermann) tells of steps contemplated & enacted long before Grynsplan ever killed von Rath in P.
- 3 th yr 1938 calld "decisive" by many leading Nazis in evol of thr own destiny & re solution of J problem & therefore burn of Syn no accident & cert nt spont.
- 4 consc & delib effort to elim centr, remove core bec even those who never went to Syn saw it as thr symbol thr identity; & fr it to be destroyed, touched them at very heart & soul of thr individuality

C CAMPS

- 1 we know it was no accident or sudden mob urge, except that shot in Paris prov the excuse at that spec time bec prep in cc of Sachs, fr ex, already earlier
- 2 prisoners already there had to sow Stars on striped uniforms, food packs ~~sent to other~~ *in fr. quant. distrib. to* camps, security incrsd bec knew that in short time many more inmates
- 3 aftr Nov 9th, Jews distrib to 3 basic camps within G: alm 11 thou frm S of G & Austria to Dachau, 9 thou+ frm C Germ to Buch; 9 thou frm Prussia & Baltic coast to Sachs
- 4 fr most, short impris; release staggered frm Nov 18 thru Spring 1939 bt fr D & B in that time alone, a modest estim = 2 thou to 3 thou d, wth 20,000 perm afflicted
- 5 we had strtd on rd frm spirit. d re Syn to phys d in camps; as we now know only too well, no turning back
- 6 historical sequence ~~is~~ *was* establ irrevoc & ~~now~~ *now* fr all to know & learn & heed; [bt just as vital: what have we learned frm K Nacht & what lesson drawn fr future?

BODY

A LESSON LEARNED?

- 1 quest: how much have we really learned from all this? In sum, very little, if anything! Not only re lack of our affect & concern for Syn today bec so few attend
- 2 but, more vital, our naivete cont on same grotesque level as 35 - 40 yrs ago! Recent events, as fresh as this AM's newspaper, force me to infer that we have learned nothing whatever
- 3 we were naive then re degree of bestiality to be attained by German; people of Goethe, Beeth, Brahms! these are not heralds of genocide; & it took d of six m which followed KNacht to document for us that "obvious" culture not in direct prop to a peoples' humanity.
- 4 pt at issue is our own naivete today! except process is reversed: look at PLO & say: how can these gangsters sit at council table of UN & be accorded grt honors?
- 5 we do not believe it, we did not believe Nazis & on-slaught is the same; for both, goal is destruction of J/Is & we still in process of holding rallies, meetings, speeches saying it is not & can not be so. ^{Did not take this into consideration}
- 6 we outflanked, outmaneuvered but hopefully not yet out-gunned by our naivete & parallel between this situation & that of 1938 appears obvious to me.

B SILENCE

- 1 I will speak on PLO in grt detail from historic perspective next wk but want to mention just one other aspect now. We spoke of naivete but must also speak of mankind's silence ^{they were!}
- 2 in his courses within J Studies Dept at CCNY Eli Wisel asks his students to search out newsp of 1930s to see what & how much reported here in free press re occur in Germany, Italy, Poland; answer: very little
- 3 kids are surprised but not I; situation at UN today when rep is given to PLO by vote of 104-4 is same as silence of League re Ethiopia & silence of world when J exist within Central Europe was at stake. 20 abstentions!!
- 4 the shift vs our needs & aspirations & dreams to live at peace & to be left alone so obvious just as was case 36 yrs ago. For proof: the more things change, the more they are the same!
- 5 message at our fingertips: incumbent upon us to speak out, be aggressive, demand, take care of our own bec we can't afford lux of relying on others!
- 6 image we do not like; don't want to see ourselves as pushy, aggressive, belligerent, uncompromising but no choice. The obvious humanity & culture of others no guarantee for our survival & that, nothing else ~~is~~ is at stake.
- 7 evil of 1938 silence still with us & in intervening yrs when nations could have learned so much, learned nothing re J rights

CONCLUSION

A General

- 1 what a disquieting situation then as we obs 36 anniv of KNacht & how demoralizing & frustr an experience: neithr we nor world learnd very much; Is/Jews find themsvls in same precarious position now as then
- 2 think of tragedy of situation, nt only in our specific area of concern bt in world picture at large; who today bases his life on unadulterated decency, uncyncl honesty, undiluted system of values? V_ory few as we see even in our own country
- 3 we Jews: trad of prophets, of moral imperativs, of call to justice & man's worth in that he little lower than the angels & yet it seems we only ones to live by ths kind of concept
- 4 what a terrible commentary on our world, all the mre so in conjunct wth observ we mark today as Jews.

B Specific

- 1 of c, contemp events make me see things in gloom bt cant be helpd; of c, at same time, nt 1st time & we have survivd in every age & ev land on sought of pers
- 2 bt that no answer to issue fr often surv just by acc & by twist of fate & simply to rely on Gd fr all His concern wth us, no ultimate answr; cert no answer which satisfies me
- 3 it would already assure some grter measure of streng if we could bt learn frm KNacht of past for sake of our future; nt to be so naive, nt to be lulld into security, nt to permit silence fr ourselves or others.
- 4 ~~above all, [nt to take Syn lightly fr it is focus of Jud & focal pt fr us] & that less alwys be uppermost in our minds & basic to our hearts & spirit.~~
- 5 teach of Hillel summ all: If I'm nt fr myself, who will be; & if not now, when?

AMEN.

Heb. Tab., F_{rid} Eve., Nov. 8, 1974.

38

Semmon #43
Folder # 18

11/9/74

Kristallnacht

Same as # 35.

~~body~~

A SYNAGOGUE

- 1 most obvious less to be drawn frm past is our failure to apprec depth of attack; imagine what our life, J life in US would be like if no Syn? Devast fr those who attend & obs, as fr non-obs, & never in attend, bec symbol would nt be lost on any of us
- 2 ~~bt~~ in meantime, wth lesson of past to draw on, we have nt made any sort of meaningful adjustment bec we as casual in our concern fr Syn affil as before.
- 3 whether in city or in suburbs have used Syn nt as stst_h or prayr/bt "social gathering" as its majr concern & while ths part of 3fold funct of Syn, nt major one
- 4 seems to me, on contrary, that we have used, abused, misusd & ignord Syn to extent as if past never occur & in so doing have done grave injustice to those who livd through experience of Nov 9, 1938, ~~wthout reason for~~ ^{understand}
- 5 if Nazi so clevr as to ~~realize~~ ^{understand} thirst of burning of Syn as attack on heart of Jud, why we not attend more why so diffic to spend 1½ hrs in Sanct, why we so hesitant in support of ths instit which houses Gd, in theol sense, & us in phys sense?
- 6 fr every Sab nt in attend, fr every Minyan refusd, fr ever assoc wth pride as Jew bt disassoc frm rel observance, we strengthen hands of those who destroy altho ours is the heritage ^{duty} to build
- 7 have nt yet learnd obv lesson that only as Syn full of Jews acknowl herit & making use of it, survival!

B FUTURE

- 1 the othr lesson is obv & there fr the taking bt bec of past exp needs constantly to be repeated & emphz already as old as Hillel: ~~leer u'f n'x' i'v' d' 'u' /u' sk~~ "if I nt fr myself, who; if nt now, when?" 'u'~'u'
- 2 it is grotesque to rd excerpts frm G/J news apers of 1938 where ed policy tries to live wth decrees; what was to be price of position, proff, business, schl? today we know it was emig, if lucky; d if not!
- 3 the naivitee of G Jew was incredible, as probably th naiv of many of us today & certainly of our youngstr & rightly so; Goethe, Beethoven, Brahms nt heralds of genocide! Here cultr nt sym wth humanity!
- 4 silence frm within & silence frm without; no one crb then as all too few care now. Isr plight within context of world situation most obv example; ~~accus by. Fr priest of decide just 2 wks ago in paper, another & these only the most obvious.~~
- 5 incumbent upn us to spk out, to be aggressive, to demand, to take care of our own bec can nt afford lux

ury of relying on decry, cult, humanity of others if we to survive & prevail!

6 nt at all image we like to have of ourselves: aggressive and pushy & uncompromising & belligerent bt no choice
no choiced in past altho did nt realize our needs; cert Isr no choice & we in similar position.

7 can't afford anothr such traumatic exper; have nt yet & prob will never make up pop loss; ths, decline

CONCLUSION

A GENERAL

1 trouble is we forget; 36 yrs have passed & we have made our place again, have built again bt nt suffice unto itself

2 here ^{alive} only by accident of history & yet we no longer affected by the past ~~in such measure~~ as to influence our lives in any measurable manner

3 our affection for Syn has nt grown & we have been willing to let others fight our battles, ^{on many} levels, ~~for no rate of unaffil & incident is appalling~~

B Specific

1 what then is lesson we have learnd frm KNacht? Har- ly a one! [Such a pity, even fr us here who surely made majr committment to Syn espec in ths area]

2 bec anyone who attends reg on Sat AM knows insults vs House of Gd & when contrastd to social situation our attitude tow rel obs, in light of Nov 9th, is a

~ c. ~ ^{sign}

3 I do nt belittle our achievements bt on this level wish I could be more positive. We will survive, of c, bt barely! ~~bt~~ How sad: do nt fulfill our potentia fr greatness, for worthiness, fr honor & blessing.

4 "If I am nt fr myself, who will be; if nt now, when

Heb. Tab., ^{Sat 1107} ~~Frid Eve.~~, Nov. 9, 1974

un-
over-
decide

43

On Oct. 14, 1974, the General Assembly turned its back on the United Nations Charter, on law and humanity, and virtually capitulated to a murder organization which aims at the destruction of a state member of the United Nations. On Oct. 14 the United Nations hung out a sign reading, "Murderers of children are welcome here."

Today these murderers have come to the General Assembly, certain that it would do their bidding. Today, this rostrum was defiled by their chieftain, who proclaimed the sheddings of Jewish blood would end only when the murderers' demands are accepted and their objectives achieved.

On Oct. 14 the United Nations and Governments which made the invitation to the P.L.O. possible became the object of worldwide criticism. Editorials and caricatures in the press and demonstrations on all continents expressed revulsion at the spectacle of the United Nations tearing asunder its own principles and precepts and paying homage to bloodshed and bestiality.

Today, bloodshed and bestiality have come here to collect the spoils of the United Nations surrender. This surrender must be absolute, they told the world this morning. The victim of bloodshed and bestiality should not even defend himself.

The United Nations is entrusted with the responsibility to guide mankind away from war, away from violence and oppression, toward peace, toward international understanding and the vindication of the rights of peoples and individuals. What remains of that responsibility now that the United Nations has prostrated itself before the P.L.O., which stands for premeditated murder of innocent civilians, denies to the Jewish people its right to live, and seeks to de-

destroy the State by armed force!

The question is: Should there be peace between Israel and its eastern neighbor or should an attempt be made to establish a P.L.O. base to the east of Israel from which the terrorist campaign against the Jewish state's existence could be pursued?

On Oct. 14 the General Assembly opted for the P.L.O., it opted for terrorism, it opted for savagery. Can there be any hope that it might now undo the harm it has already done, by that action, to the cause of peace in the Middle East and to humanity in general? Israel has also made its choice.

The United Nations, whose duty it is to combat terrorism and barbarity, may agree to consort with them. Israel will not.

thing else.

Mr. Hout said "the structure of the United Nations now gives us a very good deal of hope that the historical error that was committed in 1947 by the partitioning of Palestine and in the absence of the Palestinian people" could be righted. *TIMES* 11/13/74
The spokesman said that the West Bank

Sermon 39
Folder #18

11/15/74

Travel at UN. The PLO

Discusses at length, that the UN
voted 1054 w/20 abstentions, to admit
PLO → UN, giving a ragat a
place of honor despite his history
what it means to Jews.

Social Issue

TRAVESTY AT UN: THE "P.L.O."

INTRODUCT

A General

- 1 abhor to me to spk re happen at UN bt, of c, to ignr diaastr there, or travesty of Just, will nt make it go away; whole city affectd by presence of problm
- 2 we too can't ignr situation bec 1) affects shape of world politics, 2) affects us as Jews who concernd fr our people in Isr &, logical ~~conseqnc~~ ^{conseqnc}, affects us here
- 3) owe to adlts & Yth Grp who attnd rally nt to let issue lie idle

B SPecific

- 1 of c, nt a new problm, only intensity is new & have situatn now where majr terror org elev to place of honor in world society; ~~crux of civil & that is crux~~
- 2 as mattr of fct, even that nt ^{wholly} new: PLO's reps alrdy sit on UNESCO & interntl comm re sea & air; ironic: hijackrs & killrs of pass & planes on brds which discuss these mattr; kids re Hallow: no money fr UNES
- 3 in shrt, desp & despic situation & fr those of us wh take UN seriously, even mod so, UN at crossroads & the an issue on which world is divided

BODY

A HISTORY

- 1 let us understnd situatn bit btttr frm less emotionl pt of view; let us look at historic perspectv!
- 2 PLO, umbr org of c 12 org, fd in Cairo 64, prior to devast 67 conflct; animosities already in exist vs Is only aggrav then - ^{offer 67.}
- 3 issue: Palestinians who displcd by Israel; Def of P: one who in Pal prior to 1917 = Balfr Decl; realistic spking: lvs very few: ^{concept is unrealistic}
- 4 of c, no one pd much attentn bec 1) did nt take Arb seriously, much less afr 67 & 2) already had Palest state, legally set us wth Mand of Palest in 1922 &
- 5 ths whole area frthr div wth partition by UN in 47 Orig Palest State = Transjrdn; the borders of J tod Fact that of 11 reps of J gvt ~~at~~ ⁱⁿ Geneva, 7 = Palest, which is logical since 75% of J = Palest bec thr land, area, tribal property & no one dispts it ~~dispts~~
- 6 PLO; dispts it bec they want ths area themselvs, to rule it, to manip gene of refugees fr thr purposes & thus in conflct wth King of Jrdan bec he legal rl & more: they in conflct wth his more moderte policy
- 7 PLO struggle = 2x: vs Isrl bec want thr land & get rid of foreign infl rel, racially, polit, econ, soc and vs Jrdan
- 8 in time of radical Arb pol, afr YK vitory, PLO rides high; sentim, shift of pol wth it; we can't ignore shift of world opinion & facts at hand. ^{were of future?}
^{Hope not!}

B PLO

- 1 who are these people & ^{whom} why they claim to rep? Araft nevr elect, no pleb, no grnds fr rep whatever; 17 A states chosen them vs 1 Israel; \$800 bill oil = levvr
- 2 these memb grps: Fatah, B1 Sept, etc who infiltr Isr at Maalot, Kiryt Shemona, Lod Airprt, Am envoy at K, Olympic games at Munich; list endless; they PLO grps
- 3 why UN gvs them forum? bec thrd world nations in dp symp wth "rev" movement=vs Isr=US (imp) bec that is+ the equation. We Jews/Isr underestim infl of 3rd wrld altho sent expts to Afr, etc to help. ("freedom fighters")
- 4 propaganda very delictc bec will remindus of Stern & Irgun gangs when Isr fd & draw what to them a parall even more subtle: Sulzbrger in last Sund TIMES, refer to Zicari, zealots, of Roman times!! fr pralel.
- 5 issue nt same: PLO aim to eradicate Isr re public decl ^{as they} already have natl territ; Irgn, etc wantd land of thr own, did nt want to elim Brtain! Also, our p bgd A to stay & join in new State; they chose to fle
- 6 of c, all logic no effect on emotional feelings

C UN

- 1 but worst perpet is UN; 2 yrs ago disc terrorism & now elev to place of civ respct; also, settled intr Arab conflict in favr of militancy
- 2 outcome obv bec vote indicates problem: 105 - 4; (= Isr, US, Dom Rep & Bolivia!) Some help to our cause!
- 3 only othr non-hd of State in 66 = Pope; now Araft = terror; like Mein Kampf, his writings & pronouncement indic clearly his aim: elim & destruct of Isr & non Palest; Tekoah: "forum fr open barbarism"
- 4 probl in realistic terms: Ar = 3% of world pop, 16% of UN votes & 60% of oil reservs! Lends truth to old belief that "J bld cheaper than A oil!"
- 5 dangerous precedent nt only re heads of State: if Palest, who no land of thr own, why nt Lith, Ukrain Armenians, Georgians, etc. What next? Admittance to memb. of unelectd, unrep body? Then: dismissal of Is
- 6 logic is dangerous if nt irresponsible & surely bespks a decline of moral authrty & stature fr UN = bodes ill fr future. Last Frid: ment already situa- tion = to Leag re Ethiopia or silence of civ world re Hitlrs actions vs Jews/
- 7 hope that rallies & protests in streets, outside UN will have some real effect; J pop nt to be taken lightly by anyone, be ths US gvt, Pal reps, thrd worl gvt heads or usual western "friends" (20 of whom abstnd)!
- 8 who our friends? Bolivia & Dom Republic!

(^{kidnapped} Mark schmeinst?)
 ...-Don?

CONCLUSION

A General

- 1 in sum, aim of PLO frm beg, & only intensified ovr yr is destruct of Isr & therefr our probl = survival! No use deemph issue; world polit nt in our favor!
- 2 mattr of fact: appear of Araft more dangerous than usual terrorist whom it is easy to despise if u at all care fr child, innoc people, hard work kibuzim
- 3 Araft more dang bec he now has aura of pol respectab & has cloak of civil forum at UN; conseq: his rhetor will be listnd to & even respctd while backgrnd & his stagd aim will be ignrd
- 4 ~~situation, ironically btnt absurdly, is exact oppost of J/Is pt of view.~~ Shrt step frm Russ charactr Isr attcks on guerr bases in Leb as "SS tactics", "blitz krieg", "gestapo ~~tactics~~" to accept Arafat as world leader & statesman
- 5 excpt fr us who bothr to rd small print in hs every article, radio brdcast, spch at Rabat, Khartoum, etc unlike UN we have lrnd & heeded less of past histry!

B Specific

- 1 what to do? ~~kn~~ don't know either! Only: make world aware of who ths Araft is, who PLO is & what they r rep re actions & that ~~don't~~ ^{they} rep ~~people~~ ^{unconsc} already rep in UN by State of Jordan
- 2 also, ask quest wherever we can: PLO really stop at West Bank, at Eastn Jerus, at 67 border of Golan? If u believe it, naivitee is criminal
- 3 PLO that grp which seeks peace bt only when in Tela and peace at its own price; lives of Israelis who can ill afford to survive anothr YK War victory.
- 4 [save some money to give to UJA, etc in futre bec war inevitable & then we must give truly till it hurts]
- 5 Again, survival is name of game; no alternatives. drew fr you solemn pict & regrt it bec Sabbath joyous occas bt we must know what at atake & wth whom we are dealing.
- 6 ths travesty at UN desecr of spirit of world body; hope America stand by in hr of need; elect of J Sen such as Jav, Ribic & pres hopefls such as Jacks & Muskies in r favr bec trad of America to help wk and small & in our gvt place ult respons & petit of fth

AMEN.

Heb. Tab., Frid Eve., Nov. 15, 1974

The first of the month was a very busy day. I went to the office and found a lot of work to do. I had to write a report on the progress of the work and also to see to it that the accounts were all up to date. I was very tired when I got home, but I managed to get some sleep.

The second day was also a busy one. I had to go to the bank to see to it that the money was all paid in. I also had to see to it that the accounts were all up to date. I was very tired when I got home, but I managed to get some sleep.

The third day was a very busy day. I had to go to the office and find out what was going on. I had to see to it that the accounts were all up to date. I was very tired when I got home, but I managed to get some sleep.

The fourth day was a very busy day. I had to go to the office and find out what was going on. I had to see to it that the accounts were all up to date. I was very tired when I got home, but I managed to get some sleep.

The fifth day was a very busy day. I had to go to the office and find out what was going on. I had to see to it that the accounts were all up to date. I was very tired when I got home, but I managed to get some sleep.

The sixth day was a very busy day. I had to go to the office and find out what was going on. I had to see to it that the accounts were all up to date. I was very tired when I got home, but I managed to get some sleep.

The seventh day was a very busy day. I had to go to the office and find out what was going on. I had to see to it that the accounts were all up to date. I was very tired when I got home, but I managed to get some sleep.

The eighth day was a very busy day. I had to go to the office and find out what was going on. I had to see to it that the accounts were all up to date. I was very tired when I got home, but I managed to get some sleep.

The ninth day was a very busy day. I had to go to the office and find out what was going on. I had to see to it that the accounts were all up to date. I was very tired when I got home, but I managed to get some sleep.

The tenth day was a very busy day. I had to go to the office and find out what was going on. I had to see to it that the accounts were all up to date. I was very tired when I got home, but I managed to get some sleep.

Seminar #10
Folder 18

11/29/74

"The Aguna" by Chiam Grade

hx of Grade
descript of bk - @ Aguna (husb presum
ed dead in war - no proof) - the discussions
& laws among ppl & rabbis & laws @
whether / how to marry again.

Book Review

"THE AGUNAH" by Chaim GRADE

INTRODUCT

A General

- 1 like to disc bk by Chaim GRADE "The Agunah", publ in Engl ths yr; who is Grade? Newcomer? 10 vols poetry and 5 in prose
- 2 new to US bt nt among Yidd spk world nr in Israel; HU dev entire semestr to hs works
- 3 b in Vilna ("Jerus" of Lith) in 1910; educ in Yeshiv till 1932 = 22 yrs & "most educ" of Yidd writers, then secular in practice & educ preference
- 4 fled in 41, sep frm wife/moth who d; he to Russia, returnd in 46 to Pol, to Paris to US in 48 & liv in N.Y. every since; still alive, of c; & writes, is 64

B SPECIFIC

- 1 what is theme? world of innocence betw two world war (bec starts wth ref to WWI ^{really wored})
- 2 ~~more~~ tensions betw rel & secular = his own conflict and betw ^{rel} rel & ^{sec} sec as he might have exp in Vilna & story of Agunah: conflict bet rel & personal
- 3 thus, who interprets Halacha? fr whose benefit? Priorities: Gds or Man's needs?
- 4 'age of innocence' in loosest & largest sense bec ^{keeping} ~~with~~ ^{in perspective} ~~we~~ know what all probl of Agunah in Vilna aftr WWI, we know what is coming, how holoc will engulf them all
- 5 know even more: probl of Agunah will nt only apply to situation of our bk bt fr thousands more in yrs to come as results of holoc become manifest
- 6 & what is even worse: situation comes into focus 15 yrs aftr end of WWI; easy to figure: $1918 + 15 = '33'$ Nt an accidental ^{year} ~~figure~~, on any level; Grade knows what he is doing; knows how to write.

BODY

A AGUNAH

- 1 what is Agunah? what is mean of word? Lit trans = one who is chained to something; in our case, a woman who is chained to her husband who has been miss for 15 yrs bt was never proven to be d.
- 2 frm Rabbis' pt of view: since no witnesses (and need two of them) husb can nt be decl legally dead; thus, can never marry again. This is Law/ this is conflict
- 3 our Agunah, Metl, a very nice person, was m just bef WWI & when war he went wth regim to battle; all were wipd out bt no one saw him def d. In meantime, OK & maint herself wth sweing machine
- 4 bt now suitor & opport to marry again. What to do? Agunah as recent a problem as wars in Israel & their shattering aftereffects; still an issue bt low profil bec most of d are identified.

B Trad vs Lib

- 1 issue can be resolved on sev levels; most obvious is m betw two parties outside rel sanction bt ths not accept fr practical & sentimental reasons; want Rabb
- 2 of c, here critical issues are joined! A Rabbi will nt permit them to m bec she an Agunah & ths is rule of trad r despite pleadings & cogn that now 16 yrs
- 3 all lost? NO! have a lib r who gained unusual rep fr strange causes espoused: a) once prohib Mohel frm pr his proff bec nt stable bt more:
- 4 b) once permitted his people to carry money on Sabb fr collect & then distrib re starving J children! Th ortho never forgave him fr ths breach; accusd him of egomania a la image of Isr Salantr who OK to eat on YK bec Cholera.
- 5 ths man, who looks to more lib interp finds a Respon which will permit her to marry? Has compass bec of his own hurts & finds a plausible reason. *What is it?*
- 6 anc scholar cites instance where majr dec for man who fell off ship into ocean. Wife to wait bec presume he can find his way back bt aftr 4 yrs presumed d & wife remarry; in our case Agunah waited 15+ yrs
- 7 in addit, cites equally noble source that one must be lenient in wartime! All this OK except that latr authorities did nt accpt case of man fell into ocean & while couple permitted by one r to marry, others vs lib rabbi & vs couple as well. Society torn up!

C RABBIS

- 1 conflict nt only among gen community, so much so tht new husb soon becomes a recluse & Agunah kills self
- 2 bt entire rabbinic court & way of life torn apart. People ask: what's a r for? To tell r frm wr bt if all is OK (Even Agunah OK to m) what need r for? If can find one fact in one bk, why nt anothr fact in anothr book? *Q. here re authority by people in hkr + Grade!*
- 3 who is to check on validity of rabbis? they nt in agreement among themselves, plan to excomm lib rabbi & ths: no income, no teaching, no conversing & most vital, no entry into Paradise!
- 4 in the end, more lib interp wins out bt in meantime we gained insight into how communities are constituted, how non-J world lives, what are concerns of Jews & most perplexing, how deeply involvd people/rabbis were in minuteae of J trad; *all this -*
- 5 while world passing them by on the outside; ^{we} rd bk & don't even know that there is another world. More restrict than Tevye bt ths case of Grade who in Yes till age 22 & only then broke out of confinement.

CONCLUSION .

A General

- 1 bk can be understd on many levels: story, holoc, tht Gd = Agunah wth Israel gone frm him all too long & various well-mean author squabbling over us bt neglect or overlking essence; all have valid themes
- 2 my interp nt so much rabbis, society, Agunah, Vilna bt Halacha: who is to interp it and for what purpose and, if so & when done so, in lib or trad mold, bec lives of people irrevoc affectd, as in our bk: for life (renewal in m) or for d: as wth Agunah!
- 3 we who frm more lib mold cite part of Halacha: "thou shalt live by them" = make laws palatable. As symb by two rabb antagonists (& we do spk of "rabb J" as those who take adult ed wth me know!)
- 4 one is unbending, stern, authoritarian, uncompromis. while other is compassionate, flexible, wth feeling nt only fr Law bt for needs of the people

B Specific

- 1 we can apprec Grade's answer bec so much like ours: we side wth lib interp rather than literal. Of c, nt accept by orthod bt essence nt lost as we see it:
- 2 can make Law pertinent to u, can live by/wth it & Law can help u as a guide & disc to better life.
- 3 what else is Rel all about? To spk fr Man, in Name of Gd, is at core & that is how Law touches u & me. Wth all of our needs & hurts, Law can be staff of life fr good or, as in bk, lead also to d.
- 4 ours, Tree of Life, its ways are peace & to so inter Law, even to bend it little, for that purpose seems to me to be lesson of our book.
- 5 Agunah bk frm which all of us can learn.

Amen.

Heb. Tab., Frid Eve., Nov. 289, 1974

Review of "The Agunah"

in a pleasant way

The first part of the document is a list of names and addresses, which appears to be a directory or a list of subscribers. The names are written in a cursive script, and the addresses are listed below them. The list is organized into columns, with names in the first column and addresses in the second column.

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Sermon #41
Folder #18

11/30/74

Vayishlach

-rely. philos.

Story of Jacob - already in conflict w/ brother
& father. Escaped wrath of Esau + had vision of
ladder = angels.

now - meets adversary & wrestles w/ him in
the night. Not defeated, not triumphant.

But gets upped, given new name. This
adversary = a deity = Angel. Winner

Is for us Job. ~~Has~~ made choices @ good
evil, has vision of better life entire personal-
ity affected. ~~man~~ too should examine how
he / we cope w/ life.

INTRODUCT

A General

- 1 cont story of Jacob at critical junct ths AM; had left him in conflict wth brother, father; only supp: Moth
- 2 last wk he escpd wrath of broth & in wilderness had vision re ladder; type of catharsis

B Specific

- 1 ths wk story carried further bec we know that Jacob is destined to grtness & has special place re J peop
- 2 what is at issue: has to be diff kind of indiv bec what has occrd before nt conducive to ancestor of J.
- 3 come into contact then wth incident of ths wk *people*

BODY

A EPISODE

- 1 what happens? Jcb been told that Esau approaching bt now Jcb can't escape so easily; has wives & child & servants, herds, etc.
- 2 bt we know frm story: he terribly afraid, fear of his meeting Esau part of him & we can appreciate it
- 3 then, ~~in middle of night~~, alone & afraid he meets an adversary who wrestles with him in middle of night by shore of Jabbok
- 4 Jcb by virtue of bless and cov wth his ancestors id nt defeated altho nt triumphant; he holds on to adv till blessed altho adv smites him on thigh & cripples
- 5 as result & to show outcome of encounter, J = Israel & ths a sign of blessing.

B Physical Change

- 1 the phys contact is, of c, most vital bec it complem the spiritual which already taken place wth image of ladder in the dream
- 2 bt now something far more personal; Jcb is actually touched and the symb is not lost on us; it is a parallel to laying on of hands by own earthly father & now Heavenly Father
- 3 the force he had to contend wth is called "a man" bt trad = messngr of Deity; Jacob asks name bt will not reveal it; to identify himself = loss of mystery, of power, of awe & ths not permitted re encounter.
- 4 of c, Jacob does very well in encountr; he is given a new name & frm past experience re: Abe, Sarah we know ths something special; it really is a blessing
- 5 what occurd then, in sum, was a transformation of th individual; an upheaval of his personality; an exorcism, if u will, of the evil which had been part of him frm early yth and only now figures to be omitted as he starts on new way of life.
- 6 more trials bt able to cope

CONCLUSION

CONCLUSION

A General

- 1 Jcb very complex indiv on many levels; takes long time to get to know him
- 2 bt aftr these exp, more assured, more authority; he now the patriarch & he has made peace so his life can cont/

B MODERN MAN

- 1 also must make his way, must attune himself to prop concerns in life & can do it best on same 3x level
- 2 on spirit plane as he has some visions of a better ~~way of~~ life, as he aspires & becomes ennobled.
- 3 on phys level as he wrestles wth tempt & adversar. as we know them in our day & age; wth choices betw r/wr; gd/evl; yes/no; absolutes/options open, etc.
- 4 so that finally entire personality affectd fr good: as integrated indiv, whole personality, total involvement and committment, *as with Jacob becomes "new" Israel*
- 5 which merely indic that problem of Jcb nt so far removd frm us, espec when seen in light of ~~mod~~ needs for contemp man;
- 6 ~~names~~ ^{circumst.} situations, concerns may change bt essential of how man copes wth life on every level of exist = always remains the same
- 7 that lesson of Jacob & encounter in night wth angl

Amen.

Heb. Tab., Sat. A.M., Nov. 30, 1974

41

11/16/74

Sermon #42

Folder # 18

Shabbat "Toldot"

conflict of birthright betw Jacob & Esau,
Sib conflict, mother takes sides & helps
Jacob for father's blessing
see despair in home & see that still
today - in families, nations, etc.

1st born - is there a right of 1st born or
do they too, still, need to prove selves?
family = microcosm of family of man
every ~~act~~ action gets reaction -
needs philos.

Introduct

A General

- 1 rd ths AM conflict/birth of Jacob & Esau; already struggle within womb fr supremacy; we know what is yet to come
- 2 nt 1st time re frat struggle: Cain/Abel; Isc/Ishmael and it is nt the last time either: Mosph & brothers.
- 3 we have befere us ths AM remarkable situation bec it is true, indic humanity of Torah; people are like tht

B Specific

- 1 our story the conflict goes further: Isaac takes the birthright fr Esau & later connivs wth mother for his father's blessing, also taking adv of father's old age, thus compounding the Averah
- 2 what kind of a house or home is this, anyway? JDel for sure; sibling rivalry to say least; uprooted & tension-filled situation; highly explosive
- 3 and what of tragedy of rejected brother: "hast thou bt one blessing, father?" Esau at his wits-end
- 4 also nt only time when bless shifted: Reuben, 1st b of Jacob does nt receive it; nor does Ephr bt Menasseh
- 5 situation, then, quite complicated. What at issue?

BODY

A PERSONAL CONFLICTS

- 1 what we can sense, just read text, without grt insight is the despair of ths home & turmoil wthin it: son vs fathr; b vs b; m vs husb; combinations are endless & conflicts always self-defeating
- 2 same at issue still today, brothers at odds all over the world; pity how little we have learnd! Ibos in Africa, Hind/Mosl of India area & thr substrata, Irish; Jew & Arab = Isaac & Ishmael
- 3 whole situation reminiscent of what within families u & I know, as well as fam of nations wth war, enmity, barbarism; brothers nt spoken fr a lifetime
- 4 how unjust that these animosities built on arrogant & almost ~~unforgivable~~ unforgivable belief in thr being right! Attitude destroys life in every sense.
- 5 only later Jacob & Esau reconciled altho Esau starts out to kill brthr in revenge; reconcld bt at terrible price to Jacob: maimd in struggle wth mess. of Gd. He needed renewl of sprit 1st before meet wth brthr.

B FIRST BORN

- 1 second lesson is that right of 1st b nt (only) natural bt must be earnd as well; have several instances where removd by fathr or othr authority, as well as restored; nt only in our trad bt othrs as well.
- 2 in each instance, if u 1st b & believe u entitled to

cert rights, must prove yrself first; yr worth & yr contrib

3 every person is unique & each person's place must be respectd; thus, nt an automatic transfer of power even in highest places.

4 kingdom passd on to son nt a universal practice & ths pt at issue also in case of our T portion as th r see the lesson: noth to be taken fr granted, each must make his own place for each place spec/sacrd

CONCLUSION

A General

1 what is summation of situation? In each instance, whethr in families u & I know, fam of nations, ~~of~~ ~~man~~, of peoples, races, tribes, rel, ~~creeds~~, internal strife can be ruination of the whole

2 family of man is microcosm of family of world, the boundaries of gd taste in direct rel to civiliztn, the degree of mutuality & concern fr one another = to depth of comittment man to man

3 in short, every action begets a reaction; where our place in that scheme of things.

B Specific

1 rd about fam many yrs ago, thousands; what of yr family & mine? enmity, hurt, dissilusionment?

2 or, place of honor & integrity where every man's place counts, where his reason fr being is known & acknowledged, where worthiness of his striving is accepted & where place of being is earnd.

3 that less of Jacob & Esau, of two brothers whose conflict, reconcil and turmoil is recent as ths day, as relev as yr fam & mine & whose event, reconcil lvs us hope fr our future as well.

Amen.

Heb. Tab., Sat. A.M., Nov. 16, 1974

Shabbat "Toldot"

42

Sermot #44
folder 18

9/13/74

Place of Jewish woman today

limited role of women in T + even those who
were had historical role, not usu mentioned,
w/ exceptions of 4 matriarchs & Esther
now need to accept women call to Torah
let carry Torahs, Cant in Minyan
I make argument as to why

historical role of women, how this is
perpetrated today & how to
change

social issues

PLACE OF JEWISH WOMAN TODAY

INTRODUCT

A General

- 1 nt known fr support of WLib, bth sec & J sense, bt issue came to forefrnt of my consc when made move to ths Syn
- 2 orig sched girls to carry T scrlls bt found resentment bec girls nt part of Syn (were!) or some crime (none!): only bec female & ths nt right *in just!*
- 3 in age when J yth (boys) notably absent frm Syn can ill afford to cont to alianate $\frac{1}{2}$ of J pop!

B Specific

- 1 ths issue caused me to think more deeply on matter & 1st pt that struck me: know very little re J womn in context of our trad!
- 2 all know Sarah, Reb, Rachl & Leah = 4 mothers; some even know *Yehonah* Deb & Delilah &, of c, Esther bt that's i
- 3 who, for example, could identify *Gluckel* of Hameln, Beruriah or identify daughters of Rashi? All impor
- 4 bt not surrrising bec Jud a man cent rel; all orig & emanates frm man; we never TK to woman fr answers & even resent her quest:
- 5 Talmd tells that woman came to R Eliezer & ask why diff punishm meted out re GCalf. RE: better to burn words of T than to give them to woman; she better apply herself to spinning, weaving bt not Torah!

BODY

A PLACE OF WOMAN

- 1 ths our general attitude toward woman! *by*, By trad, need nt obs any of pos Cs except fr these three: Chalah = prep home; Mikva = purity; Nerot = candles
- 2 result: on Sabb & holid woman could cook, set table, clean, light candles bt nt be counted part of Minyn for prayer of very rel obs she had prepared for
- 3 woman was classifd wth minors, deaf-mutes, idiots = could nt serge as a witness; in another context, she classified wth gamblers, usurers & pigeon flyers!!!
- 4 ths of c frm Middle Ages bt stereotype carries thru to ths day as well; if u look at educ books we use, we & other movements, girls depictd quite diff frm boys re functions as people & espec as Jews.
- 5 boy shares wth fathr Syn, prayer, blow Shofar, rd T bt girl pefpares supper, lights candles bt may never (wear Tallis, kipah or is even) seen in Syn at prayer
- 6 study made of some text bks re J F Personalities indicates that of 8 women ment in depth, only 2 ment. fr their own achievements; others as fulfilling task of men or helping man out in his endeavors.
- 7 it makes fasc reading; wonder *at* influence over yrs on girl students.

Rev Gaetz
H Gold
G Langman
Lady Drakefiori

B REBELLION

- 1 it came to pt, espec in earlier yrs, where J woman would work so husb could study &, as result, Syn bec an exclusive sort of Men's Club where no woman would ever dare to come except fr Shabbat bt sep, behind cr
- 2 if you think about it, woman nt at any majr function & child nt assoc wth woman at all except that he/she follows rel of mother
- 3 moth usually nt at Brit; also, child named in rel to fathr, moth no role at Bar M, at wedd couple identif thru fathrs, El M^cle name acc to fathr & other example could easily be cited as well.
- 4 bt ultimate degradation which is an embarrasment to even most ardent male chauvenist & which can be explained only on basis of faith is bless recited by man each AM: *דעק יער "ש"י אבינו ~ "ו", "א", "ב"*
- 5 the comp Brocho fr woman is: *ויברך יי אלהינו* " bt indignity goes further re birth: for male child is obv bt fr girl only thank *ג* fr "gd tidings" bt man
- 6 no wonder then that also during MAgos rebellion set in: first, re peripheral issues & *later in further degn.* fr example: B ruriah & R d put on Tefilin; women in add, or instead of meal only, reclined at Seder table;
- 7 even more: some put on Isitsit, obs fast of 1st brn prior to Pesach & of c demanded right to Aliya. O^e r incl his d as part of Minyan fr Bircat HaMozon
- 8 R G^rrshon in 1000 CE agbl polygamy, made div harder, & broadened sev rules bec of community pressur: ex: woman who m 2x & h d, not a 3rd; now OK 3 bt nt 4. A strange ruling fr us bt wth porgrms, frcd conv etc vital fr cont of J community & place of woman in soc
- 9 later, of c, much of ths changed or was eased bec in shtetl & here as immig woman lkd up to as "manager" as men also workd bt frm rel pt of view: all the same

C PRESENT SITUATION

- 1 anachronism that women, Sist, who prov financ support limited to serving tea & cookies & making sandwiches
- 2 to indic fallacy & close *long with us in rel life* this aspect of disc: Esther who savd her people nt part of Minyan if she wanted to mourn her own family; Haman, if conv, OK immediat.
- 3 the whole role & concept of J woman's place changing & we must be aware of ths process & of reasons brght it into being; Natl Conf of J Women in Feb 1973 had gath here & attend of over 500
- 4 even Cons Movem, cert nt known fr its radicalism, now legally, aftr much debate & soul searching, counts women as part of Minyan & calls to Torah. Ths pract of our movement fr yrs bt nt of this cong as yet.

CONCLUSION

A General

- 1 we too, of c, are due for a change, to keep ~~up~~ with what happen all ar us. Our cong sit togeth, particip. in serv~~ice~~, hold office; I always count women in Min bec feel it unjust to deny Kadd when no 10 men
- 2 our own movem already woman R/C bt my own wishes & ideas somewhat more limited: ^{why} nt women carry T on S Torah? Such a terrible thing? None deserve it mor
- 3 even more: issue of Bat M come to fore ths yr & ths cong will be confronted wth it. Girl over 13, studie wth R/C, knows more hist, trad, prayers than most adults why she be denied essence of J ~~adultness~~ ^{maturity}
- 4 being called to T! Neg: ~~that~~ "never done before" is no excuse: never had atom bomb before, never cure for polio before, etc. Emotional antagon to new ideas? Must answer logic of injust & inequality wth logic & reason bec emotional react will not do the job.
- 5 issue I will pursue to Rit Comm, Brd & cong & hope to hear yr views later after S rvice at Oneg.

B Specific

- 1 there are those who say that all, any, change will work to our detriment, will destroy us. Nonsense, we long sep frm ortho, part of Lib movement; we behind
- 2 if Cons Movem can allow riding to Syn on Sab, alter Ketuba; if we collect money then no logical ground to deny women full & rightfl place in Syn setting:
- 3 count as Minyan offic, carry T at all functions, call to T, if honor deservd by similar educ to that of boy
- 4 time has come to stop "read" re issue & do something about it; will nt create frction bt closer bond. ~~bt class~~
- 5 fulfill story of our trad when h/w die & up to Heavn Sage on throne & she on footstool. He says: nt on footstool bt at my side fr that is/was essence of our life.
- 6 ths sentim I espouse & wth yr coop introd into our cong so that we wth times & even in forefrnt to motivate & embrace all Jews fr greatness of our faith.

Amen.

Heb. Tab., Frid Eve., Sept. 13, 1974

44

Sermon #45
Folder #18

11/1/74

B'nai Brith Service

- ① Apprentice of Daddy Kravitz - stereotypical
portrayal of Jewish no one township
- B/C of wk of ② B'nai Brith - org
that brings Jews together - good
work, support, charity wk.
Dads are involved in BB - forget @ prayer?
Sexton? - How to bring 2
together.

Seals / Religious

B'NAI BRITH SERVICE

INTRODUCT

A MOVIE

- 1 there is in evry J proff small seismo or sensor to detect upheavals, changes, agitation, cross currents usually on small scale, sometimes high index & some grow frm sm to large or remain same.
- 2 something in wind early past summer & cent ar movie then popular & still playing in neighborhoods: "Appr of Duddy Kravitz"; giving us pict of Canadian Jew
- 3 early indic on seismo showd concern on ~~early~~ grp of our people re ths film &, to extent, wth gd cause.

B SPECIFIC

- 1 Duddy Kravitz name of young man on the make; unmist ~~portrayed~~ ^{labelled}, speaks like & portrayed as a Jew. He is vulgar, loud, offensive, ruthless, uncouth & insensitive to needs of others: girls, friends
- 2 he ~~is like~~ ^{is} an unsavory charact &, what is worse, brilliantly acted & ths ~~portray~~ ^{depicts} a stereotype of Jew which is offensive to us, appeal to anti-sem, upsett to grt majority bt, ths pt: like many we know!
- 3 there is film within film, of Bris & BM = offensive frm every pt of view which gives ammun to those jst waiting to tear us down.
- 4 what is even worse: those who are "X" in pict = cle cut, open, above board, honest & just a reversal of what we would like in terms of our own portrayal; of c, bth depictations equally false.

C REACTION

- 1 what struck me re early danger signals on proff seism is that indicator never reachd dangerpt; chorus of complaints & indignation never rchd major proportns
- 2 seems that US Jews, in large measure, while nt liking pict cert!, could live wth it; grt stride forwrd for all of us espec in our time of gen uncertainty.
- 3 yrs agd had to prove ourselves, would have deplored ths kind of pict frm roof-tops, would have written lengthy articles dencouncing portrayal; today: shrug
- 4 gd sign, seems to me. We more ~~settled~~ ^{settled}, nt look over our shoulders, secure as human brings & realize tht as cur ancestors: Abe, M ses, David we make mistaks
- 5 have matured to degree to acknow: we bth gd/bad; we grt & small; worthy & desplic; have Duddy Kravitz & his kind of ruthlessness as J stereotype who wants to escape frm ghetto & "be something" no matter at whose expense
- 6 also have grt men too numerous to mention; we need not apologize, be ashamed, ask forgiveness. In sum we need to aspire to eth/moral imp of our rel, as X!

lrs

BODY

A B'NAI BRITH

- 1 one of reasons fr~~o~~ ths equanimity is BB & fr very obvious reasons: fr over 130 yrs been in forefront of battle to stabilize & defend & strength our people
- 2 of c, emph of BB changd over long history as needs of people changd bt always in forefront & always a valid org; here in US & Israel fr ovr 85 yrs & world
- 3 rise in Lodges/Chapts' aftr holoc & understandably so bt ^{an}key today fr wth mobility, horiz & vertic, of JW these Ch/L centres of life in ^{new} city, area, country & Jew feels at home wherever he is wth likeminded Js
- 4 what I like re BB is that more than org which earns reput fr writing of large checks; key: members "do"! & therefr fufill nt only basic Jew precept ^{5/3u}bt earn respect, admir & gratitude of J here & elsewhere: De:
- 5 ~~Adl~~ unity, Hillel, ADL, war services, vocat train-placement &, of c, Israel & others too numer to ment excpt fr one project by FRED BERN, memb here & intro later, who heads Spec Relief Comm comp of 3 Lodges ^{who} ~~who~~ immigr frm Europe who esc Nazi, who help in myriad ways those who remain behind & are in desp nd
- 6 in short, I proud that I belong to BB; you who belong can well feel pride of assoc.

B RELIGION

- 1 only one aspect ~~not yet disc~~ ^{questionable} & still on my mind: peop so busy in organiz & gd work", have time fr Religion? what is left fr Jud, for Syn, for trad, for Torah? ~~if~~ if too much time fr ~~BB~~ ^{one} ~~none~~ left over fr other?
- 2 must have concern fr Jud In hrt & be actively engagd & assoc & affil or else even BB without basis fr ths implied in very name of org: BB = cov of Abe as Rel!
- 3 fr ths reason am very pleasd that three Lodg/Chapts come togethr fr what I hope is first of yearly gathering where BB properly belongs: nt in audit, nt in Social Hall, nt in rented rooms bt in S'nctuary wher spirit of Jud can merge wth work of Jews, to form a whole not otherwise visible & indiv-ne or the, conf.
- 4 in best of J trad, working fr BB alone nt suffic; going to Syn alone not enough fr bth prayer & gd dds must be united to make our work, our exist, our idls come to life & be influence fr gd to all people.

CONCLUSION

A General

- 1 began wth film & nt very appealing one at ^{last} ~~last~~; notd muted reaction of our people to what is blatantly offensive
- 2 bt we mature & able to cope & no longer afraid & BB

deservd credit in large measure -

not only re picture but that we are in us today!

B SPECIFIC

maturity also, all of us together!

- 1 ~~by~~ being here is ~~fulfillment~~, for as far as Jew is concernd no matter how gd & valid organiz, no subst for Syn
- 2 this our home, this our center, this our heart & we welcome three L/Ch in that spirit of warmth, love & friendship; *as you help us, we support you - indeed, we are one!!*
- 3 so that togethr we may grow frm strength to strength fr good & glory of our people, faith & Alm. Gd.

AMEN.

Heb. Tab., Friday Eve, Nov. 1, 1974

BNAI BRITH SERVICE

32 Pres
2 Ch "
1 SS
—
6
+ 2 CEF/RL
+ 22
—
10

45

Seminar #46
folder 18

10/26/04

no title

not able to decipher notes

Sat ADT - 8/26/74

Due to Bog last week could not disc major,
new imm or: Covenant still reading AD
Cor of Rainbow - also
Cor of flesh = 2'00
Cor of spirit = 3'00
Each is tal to all

① Rainbow = rainbow
1st of its kind - no further destruction
new concept: Ad agreement with Dan &
promise has to be kept
know re Dan & his ovip - now Ad as well
not part of anc. cultures at all
in spec. sense: limited but has now know
greatest fear not come to pass: destruction
man lost some of fear ~~and~~ of Ad & this
replaced by awe, respect, holiness & to
the good. Key diff betw. our time & others

② ADP
made with individual - as above with Dan
physical work - never to be crossed
specific - not Rank but desc of the →
just
sign of identification, commitment
& no opportunity to escape.
This cor does not call awe or fear
Ad into question; it is there &
we know that this people selected
& chosen for goals
light into nations - so into how L.

and to fulfill destiny
more! not od vth Rabb, but man to man
! each generation renewal + it
is enduring!

- ⑧ Cor at 'I'o - diff again bec spiritual
Rav asked but all objected - Jews: OK
responsible - what to do + not to do
under higher, noble level bec ephemeral
Deity, only Thunder/lightning but
nothing specific, direct, visible
Act of faith on highest level
Not for men only - for women, children, old
bec. all stood at Sinai; That Jew + this!
That concept rekindled yearly at 720

Conclusion.

172 - various forms - 3 x in our trad
we the ^{inheritors} adherents + descendants
incumbent upon us to reaffirm

Let this be our task today
Then Torah read + Jud of value, meaning
+ with greater knowledge, we are obld!

/hac

Hach Tab. - Sat Adv. - 8/26/74 (460)

50 more #47

folder # 18

no date

@10/74

Jews & NY-Polms in Our Time

1st psm = idling who/where they are - incl.
here ~~board~~, unaffiliated Jews

NY movement - w/ affluence, divorce, shifting
housing patterns, what to do w/ ~~immigrants~~
if orthodox-ppl move too?

Belonging to grps - ie USA Federation, vs
Synagogue. Group ~~is~~ expert vs settled-

ing. How to bring all together.
incl yth; singles, shut-ins. Doing our
thing & finding selves, vs belonging to
estab grp. social issues

"JEWS OF N.Y.: THE PROBLEMS IN OUR TIME!"

INTRODUCT

A General

- 1 topic assgnd: "Jews of N.Y." & ~~th~~^{the} ~~while~~^{very} specific also very limiting in scope; touches on what I know & observd bt may differ frm what u know if u live in any of the suburbs. Things quite diff there
- 2 basic problem re r topic: where do u find the Jews? anyone familiar even slightly wth demog of N.Y.C. knows only too well: whole areas "Juden-rein" bec of shift pop patterns. ~~&~~ Accompanying problems: ² ~~1~~ rel:
- 3 ~~other aspects of J in NY~~ a) whole grp of Jews who r "invisible" = homebound bec of age, ^{ill} health, poverty, ~~bt~~ hidden behind barred doors & really abandoned by flight to sub by more ~~X~~ affluent; ~~&~~ We do nt know who they are, & often ^{not} where they are
b) the unaffiliated who are & remain invis consciously ly bec they choose ths mode of living.

B Specific

- 1 have then within N.Y. a vertical, horizontal & emot. mobility affectd by affluence, urban plight, indiv needs; all of which obv to most of u who live here
- 2 Jews always affectd by shifting neighborhood pattns bt ~~none~~^{nothing has} have traumatizd J ^{up} more ^{any} than decent. of schl system some yrs ago & recent scatter-housing project
- 3 were it nt fr peculiar nature of NY re business, art media & prestige of Eside housing no Jews left today & entire white grp fled to suburbs as wth Detroit, D.C. Newark, Cleveland, etc. At core, no wh at all!
- 4 realize that could talk abt ths at length bt most of u know outline of situations. ~~bt~~ Want to get to more recent phenom re Jews in N.Y. frm my spec vant pnt.

BODY

A UNAFFILIATED

- 1 heard me spk of "invis" grp of Jews, the unaffiliated & am sure hrd enough ~~X~~ r tell ~~us~~ to join congregatns bt issue is greatly aggrav in our time ~~70?~~
- 2 nt only large grp of Jews, majority, nt affil wth Syn bt new orient of young people espec supports th lack of affil wth any grp
- 3 ths is age of "doing yr thing"; "finding yrself" & ths on indiv basis wth no tie to any kind ~~to~~ grp; in gen. J pop grp, we find little or no pride, advant or Yichus in belonging
- 4 restlessness of person carries over into lack of identification as a Jew; we do nt have same resurgnc of ethnic identify as black or PR might experience bec we can more easily merge into majority &, if we choose can remain invisible which nt possible fr obvious minority grps already mentioned.

- 5 if ths somewhat vague & intangible let me shock u wth some hard statistics to indic lack of affil and identific in areas most of us care about: UJA
- 6 1st: UJA & Fed mergd bec too ~~diff~~ to collect funds espec in our present state of economy bt specif UJA which more ideal. appeal than Fed. 75% of adult memb of J comm of N.Y.C. do not give to UJA; 2/3 of those who belong to cong do not give]
- 7 70% did nt give during YK War; dur War: very few new contrib; those who normally did nt give gave nothing bt those who usually give, gave a lot more!
- 8 obv thought/hope that those who do nt give to UJA do give to Bonds bt ths not born out by facts. Most J in N.Y.C. choose to remain unidentified, invisible!
- B COHESIVENESS

- 1 now wth that kind of pict re J comm, have additional probl as u can well imagine; chiefly: ^{lack of} cohesiveness.
- 2 usd to be in Balto cong where only 4 Sr R in over 100 yr hist; no one would think to change & r know everyone. When city changd, all mvd same direction!
- 3 cite ths bec nt true in N.Y. where nt only people r in constant state of flux bt Syn as well! Fr examp when Shaarei Tefilah & Israel mvd frm west to east side of N.Y., J comm which centrd ar them fragmentd
- 4 those Jews who sought to be ident, by trad, lvd ar Syn espec if ortho; when ths taken away, lack of a center, a core & cohesiveness fell apart. While cong move, parish. are left behind
- 5 more general: nt only fam of cong bt fam generally r splitting up wth divorce rate higher than ever. If fam nt cohesive, J community not cohesive & ths givr rise to entirely new phenomenon: J singles
- 6 when I grow up, ths 18-24 yr olds looking fo be mrrd bt today ths 30 - 45 yr olds who div, wth ch & very lonely. Estimated that betw 1/3 & 40% of adult Jws in city today are single
- 7 repercussions fr later: split homes, psych damage, unstable adults, frustr which needs to be channeled & we dont' know how & in what direction.
- 8 nt surprisingly, alcoholism become a probl rising among Jews; we usd to be tightly knit grp bt bec of many pressures, mirror general society & its tragedy & ths to our detriment.

C OTHER PROBLEMS

- 1 do nt have suff time to go into many ^{issues} ~~of these matters~~ in detail so just call yr attention so ^{me} other problems facing News of N.Y. "Thr Probl in our Time" = topic
- 2 three obvious ones: & already touched on subjects: J poor & how to help them, Syn fr ortho if Syn movs, & m - marriage.

Other area. In CONVEN

iii

- 3 ~~more involved~~: a) conflict betw JCC, Syn & Ys as to thr place in community & services they to render to J popul. Syn used to be House of Assemb, Study, Pry bt CC/Y usurping ths trad designation constantly
- 4 nt here to make my prej known (which should be obv to u) bt as examples: Y sponsors bikes, parties, teen programs on Frid Eve; excursions for weekends which fall on Pesch, Shev especially. ^{camp} These centres often funded by city money or State; thus offer much
- 5 ~~lack of funds~~, other problem: finances. Already ment re causes bt ths only most obvious; other conflicts Syn vs Israel, local/natl organiz, priorities for sec or J causes, cong competing wth one another fr memb, finances, security, survival; ^{and I have too!}
- 6 know of sub cong & true of city as well, where Jews retire (ths cert majr factr in life of N.YC Jew) & move to Fla, Ariz, Calif, etc. Know of them, thus ident & affil & contrib since affluent; how make up.
- 7 thrd problem: nt only singles already mentnd bt elderly, widows especially; J community becoming geriatr religion? Unusually complex problm bec of eco, hlth & residentl range; my want pt: Kaddish sayers thru-out city on Sat AM, place of women in Syn setting, sermn of r: maturity, how grow old gracefully?

D FUTURE

- 1 nt only neg situations, positive as well
- 2 CE: bring J comm together by creating new ~~community~~ ^{centers} (fr Jews espec) wth needs of ^{ret.} elderly in mind: build a residentl community wth nursing home, focus as Syn, & insure homogeneity wth same fd, lang, backgrnd. Ideal: apt complex, hosp, Syn, parking lot on roof nr bus stop wth no wind, rain or exhaust fumes!
- 3 reality somewhat different bt valid ^{nevertheless}. Bec of situation in urban setting, (& ths our pt of discussion) Syn & JCC fill def need, as our cong found out at once when we opend doors in new setting
- 4 we become a social center & there is the need more so than ever before; Jews of N.Y.C. feel themselves (even if nt so) to be in alien envirnmt! more & more realize we no longer dominant in comm, no longer hav pol power, have figuratively lost our footing & so a center, any center, heartily welcome bec offers uniformity, ^{haven for} need, backgrnd, security, warmth, safety.
- 5 Rabbi today more of a traffic mgr re programs a e concernd & in long run people identify wth bldg for many of thr needs
- 6 in city of transient values anyt ing/body who/that is stable is good for the Jews

x with show deal
x for results 2.

(take away from the above)

- 7 secnd projectn fr gd only beginning & somewhat in contradict to what already said re lack of identif & ethnicity among Jews; ~~have recentl~~ while ths still dominant theme have recently found shifts low ethnic.
- 8 ^{we should be} grew, of c, out of neg stance of JDL/& thr actions abhorrent to me & most of Establ in N.Y.C. J commt people nt as put off as weX. Out of ths: ADL more concernd wth J rights, status, etc than that of bl & same fr AJCongress; in add: "J Rights Council" head ed by Seymour Siegel
- 9 & altho anti-establ/organiz rel speaking, Chavurah movement making headway within college grp & older so that return to rel identification coming up even if nt in trad sense. Ths togethr wth J Studies prog ~~shows~~ ^{are} real progress in N.Y., altho in other ~~are~~ too.

CONCLUSION

A General

- 1 obviously, nt touched on all aspects of topic: "Jews of N.Y.C.: Their probl in our time" bt hope given u indication of thr diversity & depth
- 2 nt only limited me in scope bec nationwide problems vary, bt limited myself re my own special place; by virtue of my position see things frm spec pt of view

B Specific

- 1 hope u won't mind these limitations & feel free to ask questions
- 2 lv u wth one lesson learnd in my 18 yrs of service here to one ^{urban} cong:
 - a-days of ghetto psych over fr N.Y. Jew; can nt be afraid in sense of gen ago: conclusion:
 - b-Jews a distinct minority without power in city, Beame ntwithstanding; need to be aggressive
 - c-Syn can nt stand in isolation frm struggles that swirl ar us bec today, in N.Y. espec by virtue of city, Syn nt only servs ident, affil Jew but the peripheral Jew as well. Even if not used, food it's There!
- 3 groups such as yours & focal pnts such as mine serve a distinct & distinctive purpose, nt only fr German Jewry to which we most closely allignd bt to all Jew in a multitude of ways: ~~we~~, we help to retain a remnant & with that remnant we will cont & survive!

THANK YOU.

community -
communication

Lipman → Klausner

sense of indiv Jew
do not have sense of community
are alone
interstitial place
we fit into cracks - we do not
have major / dominant place

minority
status
interrupt
of Am ~~life~~
to our
survival
no longer
meeting
not the me
family like

4 changes to take place to 1980

Has Mr. explained rel - an "spiritual" Olam!
What do we need for greater sense of com?

① feeling, need to survive!
we take it for granted but This valid?
why should I be a Jew? I'm an American
asked by teenagers in last few years

② counter-pressure on part of people
not to have community but still
be a Jew.
my identity, etc. do my thing
no "group-men" for them; ^{us pride of} belonging

③ 1/3 to 40% of adult Jews in Syn now
single - no place for them in Syn.
(Lipman)

be mobile That investment in large
buildings almost quackristic.
R. should not be limited to a firm -
to a building but resource leader
be not use for leadership to prefer.
Jews should get together anywhere
∴ not compete for a risk as others.
How have sense of community if family ≠ com.
New economics of com - dependent on
divid; mobility of older people, racism,
build. fund, mental, etc, etc, etc or be so?

Li2

- ① Com - small groups
- ② " = join as surrogate families
- ③ " = purposefully together
- ④ " = competence re of life
- ⑤ " = aspiring together
- ⑥ " = immediately in time, no matter how temporary!

~~1. Zeit~~
~~1. in der~~
~~1. Reihe~~
~~1. Spalte~~
~~1. Hand~~

JEWISH RIGHTS COUNCIL

501 West 123rd Street New York, N.Y. 10027
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PROPHETIC RELIGION, JEWISH SELF-INTEREST AND THE AMERICAN SCENE

by
Jakob J. Petuchowski

If there is one religious tradition which need not fear comparison with any other, when it comes to such matters as the love of neighbor and the love of stranger, the care for the poor and the concern for widows and orphans, the respect for fellow-man and the view of him as "created in the image of God" - if, we said, there is such a religious tradition, in practice as well as in theory, then we shall not go wrong in identifying it as Judaism. Not only does Judaism teach lofty doctrines about the brotherhood of man. It also translates those doctrines into the concrete terms of mitzvoth, of commandments. Not only does our Tradition demand the practice of righteousness, but it also inculcates the feeling of rahamanuth, of compassion for one's fellow-creatures.

It is not surprising, therefore, that many a social reformer has drawn inspiration from the sources of Judaism, and that the messianic vision of Israel's Prophets has so often been taken as a blueprint for the ideal society to be achieved through man's political efforts.

Judaism would cease to be Judaism if this vision were ever to be abandoned. Obedience to God's Law would become but a mockery the moment we confine such obedience to matters of ritual and cult, and forget about the "mitzvoth between man and his fellow-man."

All of this, of course, is commonplace, and is generally taken for granted. What is sometimes ignored, however, is the fact that Judaism's messianic vision does not float in a vacuum, and that its commandments of righteousness were framed on the basis of some very definite presuppositions. And, just because that fact is so often ignored, it may not be inappropriate to remind ourselves of some of those presuppositions.

One of them, it would seem, is simple reciprocity. I can only act towards my neighbor in a certain way if I can be reasonably sure that, if the situation were reversed, my neighbor would act in a similar way towards me. Law can govern a society only if all members of that society are equally bound by it.

For example, the Torah says (Deuteronomy 23:20): "You shall not lend upon interest to your brother," because, naturally, "your brother" is bound by the same law; and, if you should ever be in need, your brother has the obligation to lend to you - - - also without interest. But the foreign trader, who is bound by no such law, will take interest from you, should you ever borrow money from him. And, therefore, the Torah, quite logically, goes on to say (Deuteronomy 23:21): "To a foreigner you may lend upon interest."

It is the presupposed reciprocity which gives the social legislation of the Torah its dimension of reality, removing it from the realm of pure utopianism.

Another presupposition of the social teachings of Judaism is the truism that the man who works will fare better than the man who refrains from working. Thus, according to Proverbs 28:19, "He who tills his land will have plenty of bread; But he who follows worthless pursuits will have plenty of poverty."

Indeed, the idea that man must work for his living is so much taken for granted in our tradition that Rabbi Akiba

could make the remarkable statement: "Treat your Sabbath like a weekday (that is, do without the customary Sabbath luxuries) rather than be dependent on man (that is, on welfare handouts)!" (B. Shabbath 118a.)

And when, in a later century, Maimonides codified the eight degrees of charity, he listed as the highest degree of charity the effort to find employment for the poor, so that they can be self-supporting and no longer have to rely on welfare at all. (Hilkhoth Mathnoth 'Aniyyim 10:7.)

There is yet one further presupposition which ought to be borne in mind. Torah law respects legally acquired property. Theft is theft - and punishable as such - even if the thief should happen to be hungry, or destitute, or "underprivileged." Indeed, the Torah specifically warns against rahamanuth in such a case. With sublime impartiality, it not only prohibits doing an injustice to the poor man, when the poor man happens to be right; but it also forbids the showing of favoritism to the poor, when the poor man happens to be wrong.

It says (Exodus 23:6): "You shall not pervert the justice due to your poor in his suit!" And it also says (Exodus 23:3): "You shall not be partial to a poor man in his suit!"

Such, then, are some of the presuppositions on which the lofty structure of Jewish social idealism rests. One could, of course, divorce that social idealism from its presuppositions, and it would still be a form of social idealism. But it would then no longer be a social idealism backed by the moral imperatives of Judaism.

Nothing, therefore, is more inapt than the invocation of "Jewish ethics" or of "Prophetic Religion" by way of condemning those of us who want to preserve the character of our neighborhoods, or protect the positions we have attained in academic or professional life, or maintain the "merit system" for our children's entrance into colleges and universities, or ask for the rigid enforcement of laws to safe-

guard our property and our very lives.

It is often argued that those of us who share such an attitude are only protecting our "self-interest" - - - as though protecting one's self-interest and standing up for one's rights were something fundamentally wrong and inherently immoral! But, as we have seen, and as the sources of Judaism would seem to bear us out, it just is not true that protecting one's self-interest within the framework of the law is morally wrong.

Admittedly, I may also have the right to give up my self-interest, if I am so minded. But, if I do so, I still have no right to demand of others that they do likewise. Certainly not in the name of Judaism! And what adjective is one to use in order to describe the morality of those who - themselves in an income bracket and in a residential area to remain relatively unaffected by the consequences - make it their business to tell other Jews - Jews who are in the firing-line - to welcome radical change, and to refrain from protecting the Jewish self-interest?!

There is nothing morally wrong in our endeavors to affirm our rights and to protect our interests. It is not as though we had reached our present position in American life by unlawful means. Nor, in our upward mobility, have we been impelled by immoral motivations.

The fathers and grandfathers of the majority of today's American Jews came from the Ghetto. They were poor and destitute. Still, those recent ancestors of ours did not riot. They did not murder. They did not loot, and they did not burn. They did not even present "non-negotiable" demands for welfare payments or better housing. Instead, they worked - fathers and mothers, and children as well.

They worked in sweatshops; and they jumped at every opportunity of earning another few cents - however menial the task. They worked day and night and over-time. They starved them-

selves in order to provide their children with the kind of education which would open the doors to a better way of life. And those children, and their children in turn, were also not slothful or indolent. They, too, worked hard. They worked to excel. They worked to overcome many a handicap and the quota system which was designed to keep them out of certain schools and professions. In this, they succeeded.

Today, at last, many (though by no means all) American Jews have achieved middle class status. From the tenement to suburbia it took two or three generations of very hard work. And now, all of a sudden, we are supposed to feel guilty about it all - guilty about living in the kind of neighborhoods in which we have chosen to live; guilty about preferring to send our children to one kind of school rather than to another; guilty about our academic and professional success; and guilty about our espousal of so-called middle class values!

Nay, more. Not only are we to feel guilty; and not only are we to submit meekly and without protest to the kind of changes which would adversely affect our position and our achievements. We are actually being asked to take an active part in bringing those changes about, to sacrifice ourselves for the benefit of others.

Such demands for self-abnegation and self-sacrifice would be ridiculous enough were they to be made in the name of political ideology alone. But they become positively ludicrous when made in the name of Judaism itself.

What Judaism?, we may well ask. Certainly not the Judaism of the Torah! That Judaism, as we have noted, with all of its advocacy of tzedakah and rahamanuth, with all of its espousal of the rights of our fellow-men, is a Judaism which presupposes reciprocity in its social legislation, which prefers the lowliest kind of work to charity handouts, and which warns against "preferential treatment" of the "under-

privileged" whenever the cause of Justice itself is at stake.

It is also the Judaism which has a Rabbi Akiba to establish the principle, "Your own life comes before the life of your fellow-man." (Siphra, Behar, parashah 5:3, ed. Weiss, p. 109c; and b. Baba Metzi'a 62a.) It applies that principle not only to the extreme situation where life itself is involved, but even to such relatively minor matters as lending your money to the poor members of your own family before lending it to the other poor people of your town; and lending your money to the poor people of your own town before lending it to the poor of another town. (Mekhilta, Neziqin, ch. 19, ed. Horovitz-Rabin, p. 315; and b. Baba Metzi'a 71a.)

It is a Judaism which teaches that "if townspeople have a well ... (and it is a question) whether their own cattle or the cattle of strangers comes first, their own cattle takes precedence over the cattle of strangers." (Tosephta Baba Metzi'a 11:33 - 36, ed. Zuckerman, p. 397.)

As for Rabbi Akiba's principle, "Your own life comes before the life of your fellow-man," it is itself based on Akiba's interpretation of Leviticus 25:36: "That your brother may live beside you." Altruism, Akiba seems to be saying, is indeed praiseworthy; but it must stop short of self-destruction. Your brother cannot "live with you" if you yourself are no longer around to have him live beside you.

Charity, too, is noble; but, as the Rabbis decided at the Synod of Usha, even a very charitable person has to impose limits on his charity, "lest he himself become dependent upon his fellow-men." (B. Kethubhoth 50a.)

In the light of all this, it can hardly be maintained that it is Judaism which demands of us the giving up of Jewish rights and Jewish self-interests.

Judaism does demand that we continue to be concerned,

as we always have been concerned, about the welfare of all men. We shall never forget that we have been slaves in the land of Egypt; and, as the Torah demands it of us, we shall let that memory spur us on to help others who have been slaves, persecuted and downtrodden.

But it would make little sense to fight for the rights of others if those others deny our own rights; if they demand to be placed at the top of the ladder instead of engaging in the difficult task of climbing it - the way we had to do it; and if they insist that the rules of the game which have governed the advance of, and the advance in our free society be suddenly changed by the substitution of quotas for the recognition of merit and achievement.

Let those who advocate Jewish self-abnegation and Jewish self-sacrifice do so in the name of whatever political ideology it is that motivates them. But let them not do so in the name of Judaism!

We, on the other hand, may well come to the conclusion that the ethics of Judaism are practised best when there are Jews around to be ethical; that the imperatives of "Prophetic Religion" can most usefully be applied when Jews are in a position which is secure enough for them to be of real help to others.

And, once we come to that conclusion, and many of us, no doubt, have already done so, we shall feel no compunction about maintaining our rights and protecting our self-interest.

We hope and trust that the Jewish Rights Council will further our aims.

Dear Friend:

Prof. Jakob J. Petuchowski, a member of the Board of Directors of the Jewish Rights Council, presented "Prophetic Religion, Jewish Self-Interest and the American Scene" to members and guests present at the first Convention of the Jewish Rights Council on Sunday, November 19, 1972.

We are pleased to be able to distribute it to a wider audience. (May be reproduced only with the permission of the author.)

The JEWISH RIGHTS COUNCIL is dedicated to:

- 1) the preservation of Jewish interests and communities,
- 2) the protection of Jewish rights,
- 3) the development and protection of Jewish communities
- 4) the raising of the political and social awareness of Jews
- 5) the cooperation with other groups who are dedicated to similar aims.

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The Jewish Rights Council was founded in 1971 to fight for Jewish rights and the survival of Jewish communities. JERICO has fought to preserve the merit system, and vigorously opposes quotas, so-called "affirmative action programs," and busing for racial balance (quotas). JERICO led in the fight against low-income housing being brought into middle-class Jewish communities.

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In the fight against quotas, JERICO's attorneys filed amicus briefs in the DeFunis and New York City Firefighter cases. In both cases preferential treatment was given to so-called "preferred minority" groups and this discriminated against Jews. In opposing busing to establish racial quotas, JERICO's attorneys filed amicus briefs in the Virginia case in a successful effort to prevent cross-county busing. Amicus briefs were also filed in the Denver and Detroit busing cases. In all these cases JERICO's briefs opposed those of the ADL, the American Jewish Congress and the American Jewish Committee which fought with the NAACP to support busing for racial "balance" (quotas).

The political committee of JERICO rates candidates for public office on the basis of their commitment to issues affecting local Jewish communities. JERICO also provides speakers at legislative hearings to protect the interests of the Jewish community.

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Dedicated to the strengthening and enhancement of the Jewish Community

SSM #48
folder #18

10/11/74

1st Days of Creation

1st chapter Genesis - creation - interpreted diff by various ppl. Rabbi Jacob (1862-45) interpreted ORDER to creation, Man most important creation but always answer to / God we to live up to his image - not phys but morally, ethically, spirit

releg. philosophy

TEACH SERMON: "1st 6 Days of Creation."

INTRODUCT

A General

- 1 30vv compr 1st chapt of Gen surely one of most fams in world lit; story, concept which we all familiar
- 2 yet, interp of these vv differs frm age to age, p to p, rel to rel; nt "ancient" debate bt need think to 20s in ths country: ~~By Dayton, Tenn.~~ Scopes
- 3 where Clarence Darrow & WJBryan fought over just the 1st six d of C in famous "Monkey" trial = principle of evolution: just six days as we know them or diff
- 4 interp endless, over the yrs. Your interp possibly diff frm mine; bt int aspect of our tradition, esp on ths Sabb aftr Sim T = Shabbat Bereishit.

B Specific

- 1 bring ths matter to u wth added interest bec take my interp frm commentary orig publ in '34 by grand-f of one of my personal friends R. Benno Jacob
- 2 Benno Jacob b in Breslau in 1862, seminary there, R in Goettingen and Dortmund; d in London in 1945
- 3 workd on comment to Genesis fr 10 yrs bt as soon as publ in '34 feel victim to Nazis & withdrawn frm pub dedicated to Franz Rosenzweig ^{who used BT Gen C in B. Transl with Duber in F. Zellerhaus!}
- 4 transl into Engl by son & grandson; publ in N.Y. on 40th anniv of original publication. Work mt for scholars only bt for those interested in lit of tra

BODY

A Teleology

- 1 most imp pt to remember, if we want to understand Cr story frm J pt of view, = ours an orderly Univ with Man being ult creation & focus of all else.
- 2 ths perhaps obv to us bec we steeped in our own heritage & nt familiar wth other cultures bt quite diff there!

- 3 In J trad Heavn ment bt only in passing, earth is vital bec there is where man will dwell; ① furthermore purpose & substance of Heaven, & of water, never disc bec both are incidental to man's place
- 4 ~~vastly diff as we can now understand better~~ ^{myself, rel. my understanding} from "a-byl creation myth = most famous Gilgamesh epic: interest nt earth bt heavns & gds; man created to srv gds & sac to priests so man serves priests ^{for by the way}
- 5 in our trad note: ^{reverse:} Genesis story does nt lead up to Jerus, Temple, sacrific service bt to man, his place of honor and dignity & his place in sbheme of thngs
- 6 in short, there is cert Order in ths creation of ours and all falls into place; no struggle fr powr or prestige or primacy bec all regulated & proper.

Gaia, Uranos
Zeus, Poseidon, etc olympians

B GD

me Gd

- 1 ths can be readily obs in place Gd occupies: He, org and dispenses & regulates & no quest re His authort
- 2 again, ths diff frm other myths & creati n stories: gds fighting among themselves fr power, ve'y much based on ^{ways} ~~concepts~~ of man; nt so much Bibl story is anthropomorphic bt others are!
- 3 for example, in alm every other instance of Creation have situation where nt only gds struggle bt taking their cue frm myth deities, other forces struggle fr primacy as well: animals, wind, seas
- 4 one example is struggle betw light & darkness & the struggle so fierce that anc peoples worship dark to be on "safe" side. IN J trad: no struggle, light superior, supreme frm outset by fiat, com and of Gd
- 5 ^{but limited} reason is pt out by BJacob: in our trad there never was nor should there ever be quest as to whom to worship: other lights in Heav demoted, subservient bt in other anc rel & cultures: sun, moon, stars are absol objects of worship & Moon still feared to ths/dy
- 6 in Jud bth are creati ns of Gd, even betw sun/moon no sup~~x~~remacy bec both reign equally &, as safeguard injunction vs worship of Heav bodies repeated in D: "beware lest lift yr eyes to heavens..."4:19

C LIFE

- 1 final aspt of creation, aftr orderliness, sup₂ of Gd is aspect of Life on its own terms. As we understnd it, Life nt introd into narrative until 5th day
- 2 here: sea animals, birds and they were blessed by Gd which is very 1st bless ment in Bible (nt heav, earth, sky, sun, moon, etc bt only thaf which = life!)
- 3 bt nt until 6th day is pict complete & then again in remarkable logical sequence which nt ordinarily ascribe to anc man: earthly creatures: cattle, creeping things, beasts = spec mentioned
- 4 only then, when earth-bound creatures created, man introduced; nt on earlier day wth sea or sky creatre bt earth bound! BJacob: ths surely no accident bt a descrip of design: logic, order, man as focus, it is correct & proper manner of development
- 5 implied that we same as earthly creatures bt never a word, indic as to thr or our substance or structure
- 6 at end of 6th day: man to have dominion over all that has breath of life, as he does &, therefore, on earth, man is supreme
- 7 note also, one man & Eve frm him; no one better than next, all created equal; we all have common ancestr & no mention re color, race, rel etc all so vital to us. At creation, no distinctions.

20th cent people.

CONCLUSION

A SABBATH

- 1 the story of six days of Creation; on 7th, Gd restd fr m the term we derive Noun "Sabb"
- 2 again, two pts highlighted by Jacob: 1) Gd ceased fr m His "work" bt work rel in Heb to word "messenger" ths to indicate that what we do ~~is vital~~ ^{speaks for us}, related to our place in world, related to our image fr Gd & me
- 3 by work we do we ~~are~~ messengers to world at large; as He gave message of Order, Life, Supreme Authority to us
- 4 secondly, man too must stop one day of wk & rest; a C fr m Mt. Sinai bt already implied here. Ths diff between free man & slave bec only free man has the choice to work or desist
- 5 sign of his dev to Gd how he uses work & day of rest if wasted, squandered, ignrd or to sanctify his life & surely need nt emph that ths less also for us.

B Specific ^{1st Chapt of Gen}

- 1 ths then, nt a scientific treatise re evol, botany, ^{high} laws of physics & prob never intended as such. All peoples have ths story, what do they make of it
- 2 B Jacob/at turn of 19 to 20th cent showd us moral imperatives implied & our relation to these imperatives
- 3 it is an oblig, & nt to be treated lightly, bec we inheritors of grt & meaningfl & still valid tradition, ~~to~~ ^{to} Realize we^xnt supreme or centers of Univ; ~~the~~ ^{this} Gd, to understand that nt chaos as at beginn bt order & we must find our place (Psych: find ourselves!!)
- 4 lastly: ours a task, a duty to live up to promise of man's creation: ~~that we~~ in His image, nt phys bt morally, ethically, spirit & only as that sinks into active, "conscious" of man can we echo words of Creat
- 5 "And Gd saw everything that He had made & behold it was very good".

AMEN.

זמן אלו היום יער יער סוף חיים ושלום

Heb. Tab., Frid Eve., Oct. 11, 1974
SHABBAT BEREISHIT.

x from of Creation, yes, but

48

Sermon #47
Folder #18

Famous
people

10/18/74

A Geiger. 100th yarzeit

(1810-1874)

Geiger Rabbi Wersbader, Breslau & Berlin. Dug
from mold. Combined Judaism w/ secular
pleasure

Tradition = motivating factor but not essence.
Orthodoxy = not practical - laws need interpret-
ation! to modern extent. No laws vs women
as pt of minyan, etc etc - (Still arguing over 100 yrs
later) If # know Heb. can pray in any language
about Heb xcept Brachy, Shema + Torah.
Organ = OK on Shabbat.

Basis for much in thought to day

A. GEIGER: 100th Yahrzeit

INTRODUCT

A General

- 1 ths com wk obs 100th Yahrzt of one of grt leaders of our movement: A. Geiger; man nt well known to gen publ bt of grt influence in our movement as Ref Jws!
- 2 Geiger was b in 1810 & lvd until 1874 & ths a time of grt upheavl, espec re rev movements in Europe & US which made thr influence felt on all people regardless of ^{whether} directly infl by thse spec events
- 3 spirit of science, enlightenm, search affectd many; Geiger who grew up in trad home was one of 1st to comb Jud wth sec learning;
- 4 attend Heidelb & Bonn & wrote Phd on Moh to Jud; rev if nt heretical theme fr J yth espec in those days!

B Specific

- 1 of c, Geiger a R, in leading cities: Wiesbaden, Breslau & Berlin bt did nt follow usual mold; educ & thought proc diff frm the norm
- 2 was a militant reformer who, know J & sec subjects, saw them as contradict in terms re spirit of his era & tried to merge Jud into gen Europ culture
- 3 stated openly: ortho nt proper, relev, valid fr thr enlight age bec "nt fr cultured man"
- 4 Law alw changd to fit present needs; must do so once again; mission of Jud: have rational faith, moral La rather than narrowness & provincialism of Sh Aruch; have new modes of expr & new institutions
- 5 frm historic pt of view most interest: Geiger reflect spirit of 18th cent in early 19th when forces of reaction, espec at C of Vienna, vs him; bridged ths conserv trend to anticipate rev spirit of 1848
- 6 indeed, 1840s were vital yrs fr him & develop of movement.

BODY

A REFORM PHILOSOPHY

- 1 wth some lib J philo already in evid by early Refrm Geiger built on tenuous early foundations to solidify & strengthen new movement
- 2 as early as 1837 in Wiesbaden called 1st conf of Rrb so that they could detirmine bases fr thr pt of view
- 3 thr call to affirmation rev then ^{o decl gained great affc} ~~altho more obvious~~ ^{in our time}, altho still nt followed fully as we can understand when we view our own cong. philo place
- 4 Geiger: Ref = rejuv of J life, a new spirit, progrss & dynamic; modern interp of anc J usage to fit 19th cent needs. G: want to be childrn of this age & the emph, of c, was on "ths" age as vs trad usage
- 5 rightly so, laws & ways of Talm & ShA nt relev ^{or} valid to needs of thr day & age; nor to ours, of c.

- 6 Geiger accept ~~principle~~ of ~~xx~~ trad as motiv factor
bt he did nt accept it as essence & therein = diff.
- 7 came into conflict wth one of grt ortho leaders SRH
who answ that Jud must be "elev" & ths nt "progrss"
- 8 fr example theol conflict? no natl uniqueness, no
return to Zion, no ~~Temple / Sac~~ lang, own PB, transl ~~of~~ "An
nt s"reviver of d"bt as "source of eternl life".
- 9 ortho community in uproar; split in J community.

B TITKIN

- 1 all ths brought to a head when Geiger appt r of Bres
~~law~~ in 1838; requirements: univ training, rabb knowl
&, most imp, pulpt ~~co~~ = prch "in pure German"
- 2 incumb Titkin violently vs G; to court, gvt petition
so G nt able to function fr 2 yrs & nt fully funct
as r fr 5 yrs until 1843
- 3 sought compromises: G as preacher only = lecturer as
vs Dayan bt G would not comp; conflict into printbt
lib forces in ascendancy & G finally installed fully.
- 4 all ths, of c, superficially speak, gave impression
that G divisive force bec ortho & ortho community vs
his stand & grt lit debates
- 5 bt Geigr turned whole thing ar & solidified his base
wth Mag, public of PB, instit, (as IMW here later) bt
more specific & contemp: series of majr conferences!

C CONFERENCES

- 1 were really called "Synods" & majr contrib of G bdc
he leading spirit & three most important
- 2 1844 in Brunswick where G vs Diet Laws & caused an
irrev split wth ortho grp, even had there been basis
fr discussion; felt that no "creed" bt "decl of princip"
= fluid; more radical: MM OK if kids J; ths natl hom
- 3 as if ths nt suffic to upset everyone, carried furth
fr next Synod in 1845 in Frankfurt, Geiger building
on principle that if don't know Heb can pray in any
lang, & no one in his cong knew, = OK to abol Hebrew
- 4 except fr Brochu, Shema & Torah; all else in German.
Ths caused split re Zech Frankl = Cons Movement whch
willing to endure cert refrms vs ortho bt nt elim He
- 5 was at ths Synd also that idea fr new Rabb Seminary,
comb sec wth J learn, came forth bec of wealthy J
benefactr of Breslau.
- 6 1846 in Breslau & OK seminary of which Geiger wantd
to be principl bt more trad elem among refr vs him &
positi n went to anothr.
- 7 Breslau ntd fr other innov: organ music OK on Shabba
Sh nt obs literally bt "spirit" ~~of S~~; S nt changd
frm Sat to Sunday as called fr by many; Bris decl a
barb custom bt nt decl vs it
- 8 woman's place was reassessed frm trad pt of view: re

Geiger: p. 3

affirm knowl of past that no law vs woman's particip
in service, minyan, etc. Ths alm 130 yrs ago & we
still debating issue in our cong & nt granted woman
equal rights!

9 due to pol situation in Centrl L ths last Conf for
while; basic depart frm trad formulated & trend set.
CONSLUSION

A General

- 1 in 1870 Geiger went to Berlin to head Ref Gem there
& ths surely the most prestigious post; pity he al-
ready worn out by trials of past & lvd only 4 yrs
- 2 bt had made his mark & left grt influence on develop
of movement. Can nt understnd Refm without knowing
Geiger & what motiv him & factors of his time
- 3 has grt adv that he steeped in J trad & knew grt dl
so that even ortho could nt fault him on this; ths =
conflict & basis fr new/movement bec all documentd &
based on sources so that lib thinking = respectable
- 4 classic conflict: rel/sec; univ/cheder/ old/young;
natl/Zion; trad/progress re lang, mannerism, dress
& other areas known to all of us.

B Specific

- 1 Geiger product of his time: univ, upheaval, rev zeal
& all bracketd by grt love of his rel & people; in
later yrs he considered a "Cons" bec nt gone far engh
- 2 bt his place will always be assured as grt leader
& on this occ of his Yahrzeit we know we owe grt dbt
bec we, at least I, am product of his thinking & of
intellect developm of his era
- 3 we changd again bec move to US, which he did not for
see, bt hs thinking frms basis; on cent Yahrzeit say:
mem of ths giant, thinkr, fighter, believer = bless.

AMEN.

*altho today we surely
were back to trad/right*

Heb. Tab., Frid Eve., October 18, 1974.

47

Sh Hg - YISKOR - 8/8/74

Why Y. so soon again after YK 2.

Bec memory not selective process
not to be set in cert. time only
not to be pigeon-holed

as for YK + can't gr. That time
turn weep on/off bec of time of yr
balance: expected her. had.
Sh. Hg - mourning memory later

really: never stops, never ends too
altho: jud: partic'ly in life
time dulls - not heals - The pain!

after 50 its joy & before. To ach
remember & mourn weep: balance
Parents Book/life - 1/1 in life

① husband/wives

② ch, br/sist

③ Ind'nes & friends

Sgn: we remember them here as well

inscribe the names for good

hope you contr' to make the
memories live: micro. of life - share

not just over - yr, spec time
all time we' alive, vital, active
all yr, in many yr

in fd of people, Judaism; we in yr enmity
will unless please come forward

child - S.T. - 7/8/74

concert recently

drums: kettle, snare, bass

amazing no. of sounds out of them
how hard, how soft tap them

shape, size, height, width -
more than just bang on
all drums!

Torahs - all diff sizes this for -
tall, short - diff history
still all say same things, diff

meaning: interp.
that is a Torah?

history of J. people

Law: makes us decent, upright
people: Abe / Is / J / Joseph, Moses

curious / Care - how to behave rel.

holidays: holidays - observe

order: government: how regulate ourselves
understand: (J / Is) - others - that to eat a nut

All people, priest: do & wear

Torah: how to be treated: respect, etc

All these & more, part of Torah, is Torah

: not just scrolls or wood plates, parchment
but a whole world of the Jew

we make use of it today on S.T. - celebrate

& hope you understand, honor T in yr

how: All school, come to Syn, ask yr parents
make this special kind of day. / R K

Keep in place
sermon

Set AD - IX/28

A - holidays now over

B - prepare for 11/10

1) physical labor

2) emotional change
joyous, lighter, refreshed, free

[3) religious change
skepticism]

4) physical change
from to S
enclosed to open
confined to free

C - Change spirit also re 11/3/11
and close to 11/10

review of laws
["no vain thing but life"]
change to new land
new leadership
new concerns

D - vital Sabbath - one of transition
one we should appreciate fully!
S. between RH, YK & Success.

Heb Tab - IX/28/74 - Set AD.

750

slides - Trezlin, Birkenau, Auschwitz
CC - Ave - c 500 - activists

Roscow Syn - Roger D. knocked down
benches - windows broken
under crash 6 yrs
C'N P x P
D'P N

people's faces
Warsaw ghetto - four: last Rila P. memorial
Tidditi Theater
gone away books - censored!

young people in Roscow - talked to them
wanted books
boy arrested before Nixon Dental Hosp
father in Robert is 1/58

Russ, Fr, Engl

Touching @ other. } girls together
People followed you
500 - delighted to see children Derven

shattered as repositories been left & c
L. { 20 Kosher ch br week } for those who want
2 calves " " }

Katowice - on way to T; big library been
used to be hip center. wouldn't open
door; upstairs: school then teach Y & Hebrew
box of newspapers - little Stiehl

Cracow Syn a museum now

Odessa Syn - but thrown out; under pressure
& dev. 2 & 8 in hotel.

D cam

Searched baggage
surveillance
hops film torn up
Cantor call middle of night
2 do of my plane
train - saw area

Odessa → Bucharest → Athens → Israel
In Israel to Racot with Russ. in wing

15 girls

11 boys

3 male staff (2 ~)

1 female "

MSY

3 1/2 weeks

cc knew they joining; parents: can you handle it?

Nita: 14 per vs > diff affected
Tony: 44 " " > diff affected

(7)

Edy Hilcrest - Sr - Sp therapist
Nita: Hilcrest HS Sr - played therapy
Cory: FH QC; active in youth organizations

VI
V
IV
III
II
I

METROPOLITAN SYNAGOGUE OF NEW YORK

10 Park Avenue, New York, N. Y. 10016 OR 9-8580

House of Worship:

40 East 35th Street, between Park and Madison Avenues

JUDAH CAHN, *Rabbi*

NORMAN ATKINS, *Cantor*

Vol. 14

No. 12

Friday Evening, November 17th, at 8:00 P.M.

FIRST CLASS MAIL

RABBI CAHN

will speak on the subject

"TERRORISM — THE NEW WARFARE"

Following the Service there will be a Reception and Open Forum

Rabbi Robert L. Lehman
Hebrew Tabernacle of Wash. 1sts.
605 West 161st Street
New York, N.Y. 10032

Saturday Morning, November 18th, at 10:45 A.M.

SABBATH SERVICE AND ADULT EDUCATION

RABBI CAHN will speak

Succos
"THE SEVEN GUESTS"

1973

There is a tradition that when one enters the Succah, before sitting down to eat his meal, he recites a prayer in which he invites seven guests to sit with him. These guests are: Abraham, Isaac, Jacob, Joseph, Moses, Aaron, and David. Of course, one must also invite a poor man to participate in the meal because obviously these honored guests would not accept an invitation where the hungry and needy are not being fed.

Abraham would make an interesting guest. He was a great innovator, a strong independent mind and it would be very interesting to learn his opinions about the world. His son Isaac was a gentle man, who, in the company of hotheads, would sound a soft note and that too would be a welcome relief from the abrasiveness of argumentation. Jacob would make a fascinating dinner guest. He was a shrewd, worldly man, whose financial exploits would enliven any company and it would be of great interest to learn how he carried off some of his maneuvers. Joseph, what a story he could tell! — from rags to riches — from prisoner to prince. Not always a pleasant person, but never a dull person. As for Moses, he wouldn't be a brilliant conversationalist, after all he lisped or stuttered, but there was an aura of greatness about Moses. Of course he did have a temper to match his courage and it took great courage to stand before Pharaoh and demand that Pharaoh let his people go. Aaron was a strong, articular partner of his brother Moses. He had a sense of the dramatic, as witnessed by his costume, the Tabernacle ritual, the whole practice of worship. He knew the meaning of failure. After all, he failed in the bringing up of his two sons. And David, who would not want to have him at the Succah meal? A musician, poet, singer, soldier, and adventurer, a romantic of the greatest degree. These are the seven to whom tradition extended the invitation to eat in the Succah.

Notice the absence of great scholarship among the men who were invited. The meal was not to be cluttered up with a lot of hair splitting debates. There are no prophets on the invitation list, those whose moral fervor or indignation might spoil the joy of the occasion. Succoth is a time for rejoicing. It follows the solemnity of the High Holy Days and acts as a balance to the Days of Awe.

No one need tell us that the condition of the world gives us little reason for laughter. But we cannot exist without it. Perhaps this too is the secret of our survival. The Succah was the island of joy in the great sea of our sorrow. We have not forgotten our brethren in the Soviet Union. We have not ceased to mourn those who died and are dying at the hands of terrorists, but we will not allow the enemies of our people to rob us of the power of laughter. We will not die mentally, physically, or spiritually. Our laughter will be a bitter sound in the ears of those who would destroy us. It will prove to them and to the world
AM ISRAEL CHAI — THE PEOPLE ISRAEL LIVES.

RABBI JUDAH CAHN

no job = no moral dilemmas!
in us, more: new world
house of prayer, joy, fulfillment as honored
want to have: active, trials, family, beliefs
with for long over, in friendships fit back ahead

Sermon #50
Folder #18

10/4/74

"Widow" Lynn Anne

widow = empty (Sanskrit derivative)

well written, descriptive bk @ death of
a spouse, how to cope & live again

Book Review

"WIDOW" by Lynn Caine

INTRODUCTION

A General

- 1 trend that is obv in US in gen, in our cong specif: men die ^{at} earlier ^{age} than women; in urban centers: more widows often than couples & cert: more widows than widowers! These general themes, BUT:
- 2 facts are astounding: 1 out of 6 women in US ^{over 21.} = widow &, contrary, only 30% of women over 65 still are m!
- 3 census shows that women become widows at ever younger ages and that the probl of widowhood seldom find barriers in terms of age

B Specific

- 1 as matter of fact, word "widow" = Sanskrit derivat of partic pertinent fr catches essence of that state of being = "empty"
- 2 being widow (& presume "idower as well") = loneliness and emptiness as woman finds herself part of a minority group ^{completely isolated} & a target of discrimination difficult to imagine at first ~~na~~ glance. ^{time + state of}
- 3 all the more so bec in our society, woman draws her identity frm that of man; when he d, woman has none & ther fore, feeling of rage & anger intensified.
- 4 all of these thoughts & facts frm bk we review ths eve: "Widow" by Lynn Caine; she lost her husband in '71 & she so confused & upset by ~~devastating~~ ^{devastating} exper that wrote bk as part of her own therapy & also to speak for ^{to} others
- 5 it is nt unique volume bt serves purpose & above all it is a ^{subject} ~~matter~~ which ought to be disc publicly nt only bec import by itself bt bec so many of our own cong affected by message of book.
- 6 have often thought that ought to have a grp here of widows, younger & older women, who could talk out thr feelings & hurts & despair under proffess. leadership bec so very hard for ^{outsider} ~~someone~~ nt ^{trained} ~~afflict~~ as ~~they~~ to truly apprec depth of thr turmoil.

BODY

A PROBLEMS

- 1 the fact of matter is that every d brings with it its own type of probl, concern, resentment; Mrs. Caine's husb d aftr long bout wth c bt cause of d could have been diff & probl remained the same.
- 2 when all details of illness taken care of, & Mrs. C gd nurse to her husb in last year, first feeling when alone was one of overwhelming fatigue which lasted for months & months
- 3 bt fat. really sort of depr. all the more accent when time fr holidays & she found herself alone; coupld wth terrible feeling of inadequacy that now she

had to cope with all problems only peripheral before.
 4 soon, fatigue/depress^{used} changed to anger & outrage: a young woman, now left alone, "forsaken"! he had no right to lv (as if he wanted to!), & she certainly did nt deserve ths unjust treatment

5 researchers have found that younger the widow, the more angry her response; older: had our life together. Anger in younger also re children nt only bec have to take care & feel ~~inadequate~~ ^{confined} bt also bec children mourn & mother does not know how to handle this.

6 grief still too fresh for her to permit handling with others; came to pt where m absol hated kids bec of added responsib; only later they her focus of life

B OTHER PEOPLE

1 bt with own probl, more: other people & Mrs. Caine had a job thus no need to worry on that score. Spk of letters, gifts, messages which more often relieve "whole" person of respons than give comfort to widw.

2 bt more: widows become invisible women, are a thrt ~~in~~ social ~~group~~ ^{groups} bec society is "couple" oriented; how to live, where to go, how find companionship & with older widows: how cope with children & find balance between ~~not~~ being a burden & still have someone care.

3 the pt is that friends after certain time withdraw into thr own lives once again & widow more alone th ever; soon she becomes numb to feeling bea hurt is ever present & rubbed raw

4 one of major points: ~~attempt~~ ^{suggestion} to get m again bt she sees ths as an attempt to pass off responsibil of friends, community, Church/Syn bec she found very little comftrt or faith in any of the standard areas

5 fr ~~a time~~ ^{over time}, Mrs. C had very diffc time of it; many probl & nt all of her own making & took long ^{per. Lady} time for her to find way to realizing self again.

SELF

1 way in which it was done was thru advice of proff cou seller who understood probl were nt unique to her bt common to that state of single existence when all had been geared to "two-some"; widow's emptiness

2 encouraged her to write down her mixed-up feelings & thoughts, later to organize them & herself, to make most of her job, to realize her financial capacities and problems, to build life for herself with children

3 had she done ths before, had she been ready earlier, would have been much better prepared to cope with th slights transm to her, unintentionally by others; a fact that widows (widowers, orphans, maimed, etc) r more prone to feel slights than "normal" bt only bec of thr own sensitivity & recent hurt with open wounds

CONCLUSION

A General

- 1 Jud part of ths also: Minyan, Shiva, gifts, Condolnc wth all faults of modern trappings: ^{but not in ltr} Call in Chapel at night so nt to lose time fr funeral dur business hours; gifts to charitable org as sub fr persnl cal^{to Synchr. life}
- 2 bt Jud teaches frm outset what Mrs. C did nt find: a healthy mindedness, wth Syn or cong as anchor. We urge bereavd nt to fall into fatigue or depression bt to engage in life again, as they accept d of lvd
- 3 nt to cem fr 30 days, some nt fr yr; periods of decreasing intensity of mourning = re-enter life, ^{K. J. J.}
- 4 you alive, conf; did what you could = no guilt; do nt forget bt turn to living & do not fall into trap of despair which will pervert every value vital in life.
- 5 D hurts, more than words & wound never fully heals- except time dulls pain; bt wth intensity of will u must return among the living. Otherwise, sick & be useless to yrself, family, friends, society.
- 6 harsh bt life ends only wth yr d, nt wth d of another

B Specific

- 1 bk by Mrs. Caine should be read by many; nt bec grt lit bt bec she has something to say & address herself to situation unfort all too common in our day, ^{cong.}
- 2 if nothing else, to rd ths bk will show long-time w, or redently bereavd, that her problms nt hers alone bt that all had to walk thru same valley of shadows!
- 3 how one emerges: wth faculties intact & view of life nt distorted, is essence of her message: frm physic release to learning more about financial matters to seeking help without fear.
- 4 it has all been said before bt nt as simply, as meaningfully, as personally, as directly as in ths bk. ^{xx} I know of too many of our cong who went thru torture of losing husb; some cope wth it & others can't. To bot recommend ths slm volume
- 5 bec may supply that measure of help & insight we as outsiders can nt provide. Know only that more to d than burial, cond call, Minyan & later phone call; ^{whole world of ready-made insurance} bt for rest: find help & consol & courage frm those who emergd frm fatigue of emptiness & fnd life again
- 6 it is on ths level that I recomm Widow by L Caine. May her trials & trib lead others to live again.

Amen.

Heb. Tab., Frid Eve., Oct. 4, 1974

xx + by 1 who went thru her own weekly!

50

10/1/74

Simon #51
Folder #18

Succos 1st am

Succos - diverse - agricultural + historical - travels
through desert. Conting - no agriculture in desert
Family holiday - Succos as family booth for
then also is Temple gathering holidays / used
Megillah Kerum (etc) or gather w/ other families
domestic.

Famine / drought - Now too, in many countries -
feel their pain, reach out, be of
humanity, remember purpose of our
journey.

Holiday

SUCCOS: 1st A.M.

INTRODUCT

A General

- 1 happy to welcome u to ths last of 3 pilgr festivals when anc came to Jerus Temple; Pesakh, Shev & now S
- (2) these three also embrace 3fold concern wth Judaism: rebirth at Pes, reded at Shev & now at Suc, reaffirm
- 3 all three are vital, were very import to anc J comm.

B Specific

- 1 of course, these three & Succ partic really do not fit into scheme of things, espec as at ths seasn
- 2 Succ refers to a two-fold situation: historical & agricultural, and there is no tie at all to High Holy
- 3 as matter of fact, Succos is perhaps the most diffic holiday of them all bec so many diverse factors are a part of it: fruits, vegetables on the one hand bt ~~Lulav & Esrog have diff origins entirely~~ *desert or wilderness*
- 4 also, have Shemini Atzeres hung unto end of festi^{ve} seasn bt its Yiskor observ not at all in the tradit of original holiday. *happy & just had Yisk in YK!*
- 5 and, of c, Simchas Torah is totally removed from the tradition and has no relation to Succos at all.
- 6 in short, do not know what to emphasize bec two/maj aspects almost a contradiction: booth for wandering in desert &, at same time, agric foods to remind us of harvest bt we know little grows in wilderness!

BODY

A FAMILY BOOTH

- 1 imposs fr us to reconcile these diff & various strnc and really not nec in larger scheme of things
- 2 suffice it to say, first & foremost, Succos is a fa mily occas and the Succoh itself is a Fam Booth!
- 3 the trad tells us that we must eat and sleep in S, to remind us of our sojourn under Gds shelter on way to Prom Land; M'shnah warns us that even if it ~~is~~ is diffc, must eat meals inside, snacks outside
- 4 bt in concept of "family booth" and "family celebr" there is more implied: it stands in oppos to corpo- rate religious structure
- 5 in other words, this not a formal observⁿ, no rules for Minyan, no specific prayers at certain times, no leader to be in attendance as formal service might need, espec in our time
- 6 ths occas for the family and they alone observe the festival & in this diff from other similar occasions on rel calendar: Purim = in Syn wth Meg; Chanukoh = to be shared by families bt Succoh each family by itself.
- 7 thus, occupies spec place re our rel obs & obligat.

B FAMINE

- 1 less. of Succot takes on add. poignancy ths yr bec word reaching us frm other continents of draught; a degree of famine unparall in a century
- 2 we sit here amidst fd & plenty, S./bedecked wth gds; shelves in our homes/stores filled despite high costs
- 3 bt in other areas of world, no food at all; people starving to d in nos. too large to comprehend; TIMES article: 25 mill involvd & already 8 mill displaced as refugees looking fr food
- 4 nt only hunger bt consequences: malnutrition, even if small amt of fd avail thru mercy missions = ch defrm bt, of c, even more serious: desease: malaria, YFever, TB, measles = epidemic prop = kill in add to famine!
- 5 pt fr us to understand is that in midst/of plenty, we ought rememb & do fr those less fort than we; just bec in other areas of world, does nt remove frm us th responsib or oblig or moral imperatives
- 6 Succoh as over-all dwell. includes others also under its roof; nt only as & for Jews bt all humanity.

C JOURNEY

- 1 one last concept which is implied in S observance, espec when call to mind the transitory nature of S, its useage only at night bt ability to fold in day
- 2 is its inherent philo that ths, aftr all, is a journey! That its use & purpose: to protect our people on a specific sojourn, as they wander thru desert frm land of bondage to Prom Land, E to Canaan
- 3 the very same message is applic to us as well: we too as indiv, as Jews, as ~~Americans~~ wander during course of our lifetime: frm here to there, frm slavery of spirit to freedom, frm narrowness of personal concern to largeness of interests beyond ourselves!
- 4 ths process of every person: to grow, to mature, to enlarge his horizons; more so of Jew: to find place of permanence, security, friendship & mutuality in world of alien and often hostile spirits. Concept of "wandering Jew" nt hypoth bt related as concretely to ths time of our history, as to 30 yrs ago!
- 5 the need fr protective Succoh as nec/then as now, wth all it implies re Gods care, concern, hope, love fr His people Israel.
- 6 we all participants in journey, if only thru life; bt implic obvious on many levels of concern if we bt try to understand & compr our final destiny; we all wander bt do we know where to? Ths certain in Bibl times, are we as fort. to know in ths day & age?
- 7 Succoh visible reminder of goals, purp of journey.

CONCLUSION

A General

- 1 we can learn then frm ths holiday altho it is not/on same level & in same mood as holydays now concluded.
- 2 despite many facets~~& aspects~~ of S. observance, there are still certain aspects which do not vary, which have place fr us in scheme of things & which are part of our philo of life
- 3 times & age & lands may vary bt essence the same

B SPECIFIC

- 1 ths a family celebration & its obs an obligati n on each one of us; it is a reminder of Gd's bless to us in terms of what we have
 - 2 and in contrast, espec in ths age, to what others do not have & reminds us our oblig to humanity fr good and for blessing and for honor.
 - 3 finally, that we all partic in journey whatever or wherever the "PL" may mean fr individual. Fr Jew = nt only phys land of Canaa/Israel bt maturity of indiv & people, growth re indiv needs, peace fr all bec of our efforts and personal concerns
 - 4 then protective spirit of S all the more real; we shall nt only feel at home bt we shall be at home. As wth so many other aspects of J trad, Succoh, altho old, still valid & applic & relev to our time.
 - 5 may protective spirit of Succoh embrace us one & all
- AMEN.

Heb. Tab., Tuesday A.M., Oct. 1, 1974;

1st day of SUCCOS

(57)

Sermon #52

Folder #18

9/21/74

Shabbas Shuvah

- relief/secular
compensation

Today find ways to buy into gimmicks - TVs that
turn on/ off color immediately, flashy car exteriors
but get stumped. not find a way to all to stay
healthy, feel alive.

Switch in priorities also re: Shabb Shuvah, the
holiest of days but get don't come b/c too
much Temple, w/ 4K + 2KHS too. Only Orthodox take
these 10 day pd ~~seriously~~ & use it to make
demands. we used to not go to synagogue, operate
during this time but this too changed
let's look at individual perspectives on this special day

INTRODUCT

A General

- 1 am always amused at some of technical advances which heralded as grt "plus" for our society bt only superficial "gimmick" to sell certain product
- 2 am referring for ex, to flashy exterior of cars, or color comb, or carpeting all of which no relationship to worth, engine, performance, durability of car
- 3 on other example: few yrs ago heralded grt achievement of TV set which permitted picture to appear at once, as if can't wait even minute to see pict appear clearly
- 4 today, newsworthy item: self-regulating colors so we won't have to get up from chairs to adjust set.

B Specific

- 1 all this at time when half world popul is starving, when major diseases still rampant, when addict to any no. of additives still escape-method for millions
- 2 it seems really contradict in terms that we so concerned with obvious, superficial when real needs ignored; when tech advances & so much research applied to new button on TV sets or on car dash-board
- 3 bt essentials of keeping man on earth alive, healthy & fed on reasonably balanced diet, not yet solved.

BODY

A SHABBAT SHUVO

- 1 same dichotomy of concern applic to this occas also for it is Sh/Sh, one of holiest days of yr & very few concern themselves with it & with its theme.
- 2 we in midst of 10 D of Penit, those days which mark transition to Bk of Life in eyes of Gd re Yom Tovim bt wonder how many really concerned, take it seriously & except for ortho, give much thought in daily lives
- 3 how we changed our lives, our activities so as to meditate & evaluate more properly? On these 10 days Jews used to spend hours in prayer bec fate hung in balance; sense of awe, solemnity ruled lives.
- 4 bt these mostly gone; used to know indiv nt go to movies, opera, concert during this time-period bt no longer the case; concern with gratification has overruled trad considerations
- 5 more & more, am beginning to think that we mvd by TV ads & other adv bec of our concern for superficial and as we neglect mean of Sh/Sh & days like it (nt too many on our calendar) - to our detriment
- 6 totality of Jud diminished, essence deluted, personal worth nt as intense, which is shame considering what our trad can mean & give & imply for indiv Jew.

B MEANING OF SH/SH

- 1 meaning is really very plain: return to ways of Gd

- at thr most elemental level as seen & explained in
- 2 the phrase "shuvo" comes frm Hosea, of Haft we rd asking people to return, to turn frm evil ways & in our time, petition is the same
- 3 perhaps nt "evil" ways, would nt be as presumptuous to evaluate our memb & friends but certainly frm our superficial concerns at expense of what is real
- 4 frm catering estal, to fancy edifice in which no one worships, grandiose scholrms wth diminsh students, to revelry prone, heavier drinking weddings at the expense of sanctity, to extravagant coffins which fulfill letter bt nt spirit of Law
- 5 the lack of integrity on part of J obs is known to all involvd in essence of J life; have seen interest & attend in ths day decrease over two decades; today people don't come bec too many holidays; that is: prayer & communion wth Gd takes too much of thr time
- 6 all in all, return to substance what we really need

CONCLUSION

A General

- 1 ths then what has become of most sacrd day, Sabbath of J yr bec of its placement betw RH & YK; in former days people were aware & actd accordingly
- 2 when they spoke of return, really exam themslvs & knew Torah to which they supposd to return. They might have strayed bt nt very far, I would think!

B Specific

- 1 nt fr me to say to what degree u return, change, revalue lives in view of Days of Awe & Judgement
- 2 nevertheless, ask u nt to treat Sh/Sh casually bec trad valid & often vital as we live wth ourselves frm day to day.
- 3 if our indiv perspective focused on essential rather than superfic, then approach YK the better as well. That is prp & task & reason fr ths special day.

Amen.

Heb. Tab., Sat/ A.M., Sept. 21, 1974; Sh Shuvoh

Rita Burger, 17; Sr at Highland HS; Phys Ed/Therapy
Toby Klaristenfeld, 17, Sr at Hilcrest HS; Sp therapist
both memb of FHJC; Mr. Burger a VP; bth girls active
in USY

group: 15 girls, 11 boys, 3 male staff, 1 female; 3½
Prague, Katowitz, Warsaw, Lening, Mosc, Odesswks

1) Kashrut; how kept K; what re K in Russia, Poland?
vegetarians
20 ch in L & 2 calvs

2) Warsaw ghetto
Mila 18, memorial, Yiddish theater, censored books

3) CC: Trezin, Birkenau, Ausvh
knew they were going; how anticipated?
Rita = 1st gen US; Toby 4th gen US
parents' point of view
once there, what happened & what reaction?

4) Moscow Syn; Shabbat, 500 people
activists; boy arrest, Ment Hosp, f = orchestra
young people, wanted books
surveillance, how communicate

Leningrad

people reaction: touch, follow, see ch "dayvan"
people's faces

5) Katowitz, on way to T
library
school, Y newspaper

Cracow Syn = museum

Odessa Syn: problems, Daven hotel
Cem

6) USSR to Israel to Maalot = Russ immigrants
reaction there

7) sum up one or two exp, thoughts linger most

Trid
IX 27/74

52

Sermon #53
Bilder #18

9/19/74

Kd Nidre - 74

1st Kd in new temple. Changing times; how to
cope/accept changes. When to try & influence or not
of change. Ash of yizkers → Israel & Synagogue
has crossed men's but not eternal.
Know of Holocaust as historical thing
vs as pt of immediate history. Not right
etc # know of loss & potential

- High Holiday
- relief phibos
- relief/sewby compass

Friends, welcome to our beautiful Sanctuary on this most holy and awe-
 some evening. Last year at this time, knowing that it would be the last ^{glorious} ~~worship~~
 of the Holydays in our old Temple, we spoke of the meaning of the Synagogue;
 this year the ^{move} ~~change~~ has become effective and I am happy to say that we have
 attained our high expectations. Not only is this Sanctuary filled to the last
 seat with our many ^{new} members but our Second Sanctuary also is filled with
 260 worshippers of whom, I am glad to report, almost 90 are new members of
 our congregational family. There is no question in mind that we will continue
 to grow, with your help and with the blessing of God. In our new setting we
 are rejuvenated; the change affected by our lay leadership has been a source
 of strength to all of us.

But change of ^{action} ~~action~~ is not the only noticeable aspect of our being
 here; much has ^{been altered} ~~changed~~ also within the congregation when compared to what
 used to be. For example, knowing how deeply meaningful the occasion of Kol
 Nidre was to those of the past generation, I still ^{see} ~~recall~~ them coming to our
 Temple in high hats, many would be draped in Talleisim on this one evening,
 and still others would come with white kittel and slippers so as to give ob-
 vious evidence of their mourning. In other words, people came dressed for
 the occasion, each according to his background and personal inclination. ^{(It}
 is obvious, of course, that the man in the high hat did not wear a kittel;
 his concept of atonement was different as was the man's who wore white gown
 and slippers. []] But, be that as it may, the essential process was always the
 same: men bowed before God, they acknowledged their error, they asked for-
 giveness and they knew very well the meaning of the prayer: "but penitence,
 דַּוָּרָה וְיִשְׁמַח אֱלֹהֵינוּ בְּיָמֵינוּ וְנִשְׁמַח בְּיָמֵינוּ וְנִשְׁמַח בְּיָמֵינוּ
 prayer and charity shall avert the evil decree". They knew ^{and} ~~because~~ they lived
 accordingly, certainly at this season of the year. ^{obvious} ~~But matters were not,~~
~~or needed not to be defined by the clothing one wore or the degree of ones~~
~~atonement because~~ ^{You see,} ~~it was obvious to all that~~ there were clear-cut distinct-
 ions between right and wrong! If ^{they} ~~you~~ did not know all year, ^{they} ~~you~~ knew on Kol
 Nidre and if all else failed, the melody would remind them, as it reminds us,

of delininations made by parents and grandparents. And their values stuck with us; they were a matter of pride, responsibility, authority and commitment but, of course, it was all part of a ^{more stable world.} ~~world which was more static then.~~ Things were simpler, more precise, more ^{static} ~~static~~ in all areas of life and this is where the greatest ^{transformation takes place.} ~~change~~ has ~~occurred~~. The world has changed so ^{rapidly,} in just two decades that we can hardly keep up with what is going on all around us. It is not only that we no longer wear high hats ^{nor wear the kilted} nor have moved to new quarters but that the world and the values we knew, no longer exist.

Let me give you three very pertinent examples of what this change in ~~the~~ world has brought to our own doorstep. In the first instance, as the killing of men in Viet Nam and the assassination of character in our own country took on such huge proportions, our young people lost most of their sensitivity to hurt, tears and death when seen or experienced in the context of a general situation; not specifically related to their families but ~~on~~ on a large, impersonal scale. ^{on TV} I make mention of it because ^{in an obvious link to our} ~~as a direct result of this~~ national tragedy. I have noticed several times during the past year that our children are rejecting ^{blotting out} knowledge of the holocaust! ^{as part of their own background} Of course, we all realize that as history recedes into the hazy past our interest in events lessens but for someone of my generation, who was touched by the holocaust so deeply and whose entire life was affected by it, as were so many of you, to be confronted by a new generation which consciously chooses not to link itself to the meaning and implications of the holocaust is something alarming. Who will remember the six million, who will recognize the terrible names of the camps in another few years, who will understand what it means to have a number tatooed on an arm, who will think to mourn for all that might have been? It is perhaps understandable if we adults try to push the memories into the background of our minds but ^{even that} ~~it~~ is not really possible. We know of the holocaust, and it will not go away but the hurt is deeply felt when our ^{children} ~~children~~ no longer know or want to know, whatever the motivation. And, in addition or as a result, we find a new dilemma imposed on young parents: there are many who feel that it is just as well if children do not know of these horrors while just as many well-intentioned parents feel that

children ^{ought to} ~~must~~ know, not in a ghoulish sense but in making certain that the past ~~refer~~ ^{has been} to our people, to our faith, to your family and mine shall never be forgotten. It is a matter which threatens to change the very conscience of Judaism in the last third of the 20th century. From the Jewish point of view, from the parents point of view, from the children's point of view, this ~~change~~ ^{shift} in knowledge and awareness bespeaks an agonizing change.

But other matters have become sources of influence since we gave up the top hat. We have suffered, of course, but we have also rejoiced in the founding of the State of Israel. You all know how I feel about Israel because I have reported ~~to you on my visits~~ ^{on our trips} in depth (and therefore hopefully have ^{made} my visits worthwhile for you), and I need not spend much time or effort in convincing you of our need to support our Chaverim over there. But the success of Israel has ~~brought about a very subtle change, at first, and now a very~~ ^{created a problem for us in 4/50 and has caused an ~~abrupt~~ ^{shift}} obvious ~~difference~~ in emphasis. We, in our enthusiasm, love and support of Eretz have neglected the tradition of Judaism; in other words, Israel has become a substitute for our religion. ~~It is not only that~~ ^{JNF} UJA, Bonds and other funds, ^{what, etc.} drain off large amounts of financial support which the Synagogue needs and therefore we are left stranded with the need to fend as best as we can; even more, Israel has preempted the Synagogue. ~~in that~~ ^{our} our children flock there, we visit the wall ⁱⁿ ~~in~~ huge tours, we hold Bar Mitzvohs ^{there} and we ask to be buried there and this from Jews who would not think of ever entering a Synagogue ^{in their own hometown.} As a consequence, we have been "demoted" to a type of community center but that, of course, is not at all the totality or the reason for our existence. We sponsor many activities here but don't forget that our primary purpose is the religious service ~~for~~ ^{and} if the Synagogue ever takes on a different function we will not be able to have Judaism survive in the manner in which it is so meaningful to us. Our relationship to Israel must be and should be on a different level entirely; it is an emotional tie, I would love to lead you there to learn of our history, people, language, ^{1st hand & if you int. please contact me} but that is not Judaism! We feel with the Israeli but that does not include the Mitzvot, Avodah=service, Daat = knowledge. For example, I am beginning to resent those youngsters

who rush to attend any and all rallies relating to Israel or the Jewish people but who can never find the time to attend a religious service in their local Synagogue. Or, I resent it when I hear youngsters rattle off the names of every Cabinet member of the Knesset, without portfolio but who can not identify properly an Amos, an Ezekiel, a Meir of Rothenburg. This is a change which does not help us in terms of the future; it is ^{a situation} ~~an element of~~ ~~change~~ which must be rectified for the sake of Judaism.

And, finally, when we ^{note} ~~speech of change and~~ how the world is no longer the same, and how things have passed us by then we ought to state quite openly that ^{are no longer the same.} ~~we too have changed.~~ ~~I hate to say this but~~ ^{you & I} ~~we too~~ have grown older; -- many more of us are alone, too many are sick, friends have moved away, there are lines in our faces, ~~and~~ shoulders are stooped and suddenly we realize that ~~it is~~ not only ~~that~~ the world changes at too rapid a pace but that we have slowed down. We are not the same as we ~~were~~ were 20 or 25 years ago; ~~either~~; nor is the meaning of Kol Nidre the same for us! In earlier years, you remember?, we believed, we still had faith, we were innocents and we were full of idealism but neither the world at large nor we as individuals ^{remained static.} ~~are the same.~~ In the intervening years we learned that the good ^{never} die young, that the beautiful of body and spirit ^{also} suffer dread disease, that ~~at~~ cruelty often wins the upper-hand, that ~~that~~ injustice is often rewarded and triumphs, that ethics ^{are} ~~is~~ trod underfoot, morality is ignored, that we are not the centers of the Universe; the list is or could be endless in terms of our personal dissappointments, ~~as~~ ^{indeed} ~~we see to what degree~~ we are no longer the same nor believe as we once did. ~~Today,~~ This evening, we come here but in the depth of our hearts ^{many} ~~we~~ say: how difficult it is to have faith in a time such as ours, a time we hardly recognize. I agree with you; I suffer the same as you. ^{I've said it before & am not afraid to state again!} The fact that I am a rabbi is no guarantee that I have special insights, ^{I wrestle with the questions each day!} ~~I can assure you.~~ And yet, I can not and will not throw up my hands in despair for as the meaning of this evening and the melody of the Kol Nidre remind me of the past, so do they remind me of my place on this earth, ^{specifically} as a Jew. In answer to the breakdown of innocence, whether yours or mine, I still believe that man in ^{first}

this world evolves, with his heart and his mind and his spirit; and that he evolves for good to ever higher and more ~~mobile~~ ^{personal} levels of nobility. It may be an excruciatingly slow process but he evolves for good nevertheless. Secondly, I believe in the Jewish tradition, our religion, which holds to certain values, principles and laws and I have made it an issue to ~~hold to~~ ^{embrace} this tradition within the framework of a Liberal philosophy. If the world disregards ~~our~~ ^{these} teachings, which it also knows, I will not surrender to their ~~amoral~~ ^{amoral} recklessness and abandon. On the contrary, my Jewish religion tells me that "in a place where there are no men, strive to be a man"; which is to say, that if others choose to disregard what Judaism represents, it is up to us not to fall into the morass but, on the contrary, to teach the lesson of our faith so that others might be ennobled and inspired. And, ~~finally~~ ^{third}, I believe in a Deity; how, where, when, what, why: these are all questions which I am not prepared to discuss because it is ^{so complex} all mixed up. Who can have definite ideas in our time about such matters; it is enough, it seems to me, that one still believes in something after Auschwitz! But whatever it is that I believe in, no matter how you want to identify it, it is an Essential Force which draws me near, inspires, guides and sustains me. ~~It is a question which faces the Jew each day of his life; it is enough if we have cause to hope for a future.~~ More, this belief in an Essential Force which will let me ~~accept~~ ^{accept}, if not comprehend, my loss of innocence, ^{takes on} causes me to aspire to higher levels of belief. ~~and gives~~ ^{My} life, that measure of meaning which allows me to live with a certain sense of fulfillment which is very precious to me. Considering the degree and rapidity of change in our world, that is sufficient for me and hopefully for you also.

My friends, we have come full cycle. We have moved, things are no longer the ~~same~~ ^{same}: from the manner in which we dress for the occasion, to the place in which we worship. But then everything is different: imagine that our future generation will no longer know of or care about the holocaust but will see it as ^{just} another historical experience of the distant past. Imagine that the two thousand year old dream of a rebuilt Israel should do ~~damage~~ ^{no} damage to the

internal strength and stability of the Synagoge; that was never the intention. Think also that we are older and that the idealism of our youth has been tempered and worn by the reality of our maturity. And yet, we do go on because we believe in man, are inheritors of a great tradition and find some peace in the emotional or intellectual presence of God. ~~It is a concept of changes~~ ^{time} ~~which moves on and on~~ ^{it} we can not stop; we can only understand its process, move with it and do the best we can. We have changed into a New Year; I hope that we will be able cope with that change for ourselves and our faith, for our children, for all mankind. In the midst of trial and turbulence, ^{of time: who days, seasons, years goes on +, strength} the change, if understood, can lead to peace and blessing.

Amen.

generation

53

140
6:20

Semen #54
Folder #18

Gisker '74

Gisker

Remember the ppl lost their influence
On US, their fix in religion
How to carry on

total issues

Y.K. - ~~YISKOR~~ - 1974

Friends, it is ~~the end of~~ ^{a day of awe and solemnity.} Yom Kippur; the occasion of Kol Nidrei pray

~~is.~~ All over the world Jews are gathered together for prayer and fasting

and hope, reliving the occurrences of the past and placing their faith in the future. ^{this valid all over the world. For example,} There are Jews in Russia who are caught up in a system of to-

talitarianism which ~~sends chills up and down the spines of most sensitive in-~~ ^{is to the marrow of our bones.}

~~dividuals.~~ If any of you, as I did, read Sochenitsin's "Gulag Archipeligo"

you will know what I mean. He describes a system of oppression, of persecu-

tion, of deception so vast and horrible and cruel as to defy imagination. Of

course, Jews in Russia have known how to deal with the Russian character for

many a year; in earlier times, ^{forced} conscription of Jewish youngsters into the

Russian Army ^{meant} ~~was~~ a life sentence; ^{that they were meant} ~~of 25 years and obvious removal from the~~ ^{forever lost to the}

values of Judaism. ~~which might have motivated the young boy at the beginning.~~

We all know of the harsh decrees, of the willingness to destroy without a

flutter of human emotion, of the pogroms which were carried out not necessari-

ly in a spirit of anger but as part of a day's enjoyable activity! After

all, the only ones to be hurt were Jews. We feel with the descendents of

those ^{persecuted} Jews who are still caught up in the system today, who can not leave

of their own free will, who are burdened by the intimidation of official po-

licy and unofficial persecution. We are with those Jews, as well as with

those of our brothers and sisters in Syria and Iraq who are similarly incar-

cerated, and we pray with them as well as for them this ^{Day of Atonement.} ~~Kol Nidrei eve.~~

There are Jews, also, this ^{day} ~~evening~~ in Israel. One ^{need not} ~~can only~~ wonder

how they feel! ~~this evening.~~ A year ago they approached the holyday much as

we do from year to year but in the intervening days and weeks and months

many of those families with whom we shared last Kol Nidre have become bereft

of husband, son, brother, loved one, friend. ^{The hurt in them is also a} ~~I will have more to say of this~~

^{part of us.} ~~experience tomorrow but~~ We need not go into details ~~now~~ to understand that

all Jews, all over the world, mourn with our brethren in Israel for they have

lost ^{in great number} ~~not only~~ the flower of their youth, the very best of their men who in

heroic manner rushed into the battle and fought, literally, unto the death.

^{They lost as well the} ~~but~~ psychological certainty of their place in the world which will be ^{as} ~~just~~

difficult to recapture as will be the ~~attempt~~^{effort} to reshape the social fabric of a distraught and tormented family of ~~Jews~~ Israelis. Having been there in March, we can never forget that during our stay the small white Memorial booklets were published and released; ~~it~~^{each} contained the names of more than 2000 dead. Men and women, young and youth alike, ~~sat~~^{stood} alone or gathered in clusters to read the names, to talk to each other, to try to draw some measure of comfort from the very act of remembering if nothing else. ~~They~~^{They} walked the streets clutching this thin volume as if their life depended on its ~~message and~~ content and, in a very literal sense, ~~they~~^{it} did! Need I add that we think of them and pray with them and ~~mourn~~^{Yahrzeit} with them on this day, now for Yiskor?

(4) And as we join in worship with Jews in other parts of the world, so do we acknowledge our own in this country, in our own city. ~~but~~^{There are} Jews with whom we have little or no contact and whom we acknowledge in only the most obvious manner: with checkbook in hand to ease our conscience. I am referring, of course, to the forgotten inner-city Jew, the disenfranchised who is shut up in his own small room with no kindred soul, afraid to face the outside world, ~~unable to~~^{unable to} ~~either in meeting~~ like-minded individuals or attending a Synagogue, if one should be found within a reasonable distance. Perhaps the future will see some improvement in their lot, ~~for facts are now becoming more prominently~~^{their fear may shade. The facts are} ~~known~~ that not only blacks and those of Hispanic origin are poor but whites also and that most of these whites, in the inner, urban centers, are Jews. They are the old, the feeble, the ill, the economically deprived, the arthritic and immobile who today sit behind bolted and padlocked ~~door~~^{door}, perhaps with Machzor in hand reminiscing of the way it used to be. Surely, we will not forget them; we pray and mourn with them at Yiskor on Yom Kippur.

(3) But, of course, there ~~is~~^{still} another group of our people whom we pay special mind at a moment such as this when we have gathered for the express purpose of remembrance. In an age when the Holocaust is no longer of prime concern to the younger generation, as I mentioned last evening, then we adults are surely honor-bound to pay special tribute. Perhaps we of ~~the~~^{this} congregation ~~particularly~~ where so many, like the Phoenix, have risen from the ashes not

merely to survive ~~but~~ to rebuild,, as in the case of this ^{congregation} ~~Synagogue~~ which we rebuilt and rejuvenated, with the help of those who preceded us to these shores. Of course, we remember them all the time but ~~at~~ this hour even more so because it is in the nature of the observance. We remember our homes, our families, our loved ones gathered together,, in the home, going to the Synagogue, eating a meal, sitting in a room, going for a walk, sharing the good and the bad but never ~~being~~ prepared for the cataclysm in which would engulf our people. Those who paid the supreme price, who were torn from us, who were part of ~~a~~ families pulled asunder and were never to be seen again, we mention ~~them~~ especially at this moment. Their names and faces and smiles and tears and love will ever be a part of our hearts. They survive through us; we pray for them and thus Yiskor takes on added significance.

5 Finally, Yiskor is narrowed down to you and me. ~~and those whom we recall~~
~~in terms of the immediate past.~~ We have travelled the spiritual journey from the lands across the sea, to our city, to our people who were sacrificed Al Kiddush HaShem, and now we face the emptiness of our ^{own} homes, our ^{own} family circle, of the seats which were once occupied in our spiritual home ~~by those who were~~
~~at our side for several decades,~~ from founding fathers of this congregation to the most recent member. We pray for them as well because they linger on in our hearts; their memory is as fresh and as recent as the day ~~they~~ were taken from us. Who needs to be reminded of the special love which emanates from a father or a mother to make a child feel secure, to bring laughter to the heart and teach confidence for the future? We ~~are~~ remember the touch and the smile, the hand in hand, the words of advice; ~~and~~ there are so very many who can never reconcile themselves to the loss of a parent, no matter how diligently and casually they live their ~~lives~~ from day to day. To lose a parent means to lose ones roots and there are some who simply can not establish themselves on their own. We all grieve for [^]mother and father. ~~but~~. / And you who have tasted the bitter cup of losing the companion of a lifetime of building and creativity, a husband and wife, who can assess the magnitude of your loss? It is not merely the fact that so many of you in this congregation

stand alone but, also, that you have lost that portion of your lives which is intimately related to your youth. You must recall how it was at the beginning: the start of an adventure, the hopes and dreams both fulfilled and unrealized, for both categories contribute to the onset of maturity, the pleasure of together seeing children grow and taking their rightful place, ~~in the continuation of man's place on earth.~~ Now, emptiness, silence, loneliness, fitful weeping, often despair and frequently only a degree of unusual inner strength will allow the widow or widower to continue alone. We think of them from the very depth of our being. / And those of you who in the most heartbr^eaking of experiences have seen the scheduled ~~views~~ ^{order} of Nature reversed and have seen children die before their appointed time, ^{we feel with you.} Parents sit in the empty shell of their homes striving to recall the laughter which once echoed in their ~~rooms;~~ ^{rooms;} we mourn with you ~~and want you to know of our feelings~~ for there are really no words which can bring comfort or solace to those so deeply bereft.. Of course, it goes without saying, we embrace all of our loved ones whom we remember: brothers and sisters especially, with whom we shared the joys of our early years, who are our link with the warmth and love of ~~home,~~ ^{the past} who were ~~the~~ ^{the} recipients of the ~~intimate~~ confidences which tied us ever closer one to the other. ~~and~~ Now that part of our mutual heritage is gone as well. To mourn is to remember and we weep for them all, ~~as well as our friends, this solemn day.~~

My friends, let me approach ~~the matter~~ ^{yiskor} for a few minutes from a slightly different point of view. A few weeks ago I received a letter from the Israeli Religious Affairs Ministry telling me, and other rabbis, of a unique request. The parents of the Israeli soldiers who had fallen have requested that in memory of their ~~children~~ ^{sons} Sifrei Torah~~k~~ be donated by the more affluent congregations; one Torah for ~~one~~ fallen soldier, to be donated to a Kibbutz, ^{moshav, school,} an institution~~k~~, a hospital, and the like. Imagine, in the land of the "areligious" Israeli the stricken parents are asking for Sifrei Torah. I have brought this matter to our Ritual Committee and have received their approval that we participate in this program; we are not ^{an} affluent congregation by any means, particularly in view of what we have created here, but this is a

x eulogistic v

debt of love and life which we should pay if at all possible. Of course, it is a matter which will be brought to our Board of Trustees, your representatives, for final approval for one does not part with a Sefer Torah ~~recklessly~~ ^{easily} but we have made the initial step. I do not want to mislead and say that we will ~~give the~~ ^{make the} gift of a Torah for a certainty for there are many technical details which might ~~prevent~~ ^{prevent} such an action: [for example, a Torah scroll donated to us will, of course, not be given away even for such a noble purpose unless we receive specific permission and we also do not know as yet how these Torah scrolls will be transported to Israel] but the essence of the matter is under discussion. I ^{only} make mention of ~~it all~~ ^{this plan} to indicate that we try our best to be a source of influence ^{in Jewish Israel} for good and honor; in the same way your loved ones were in your lives. If bereaved Israeli parents hope for such a gesture of remembrance, can we do any less than support our Synagogue so that Judaism might survive? Not just survive but prosper and not only in the material sense which, as you know, is ~~vital~~ ^{also} but, rather, a Judaism based on the message of the tradition, where our children learn and enjoy, ~~the Psalmist as well as the entry into the Promised Land~~, where adults can find their measure of ~~fulfillment~~ ^{fulfillment, of} peace and serenity, where an entire community, especially now that we are in this new area, can come and say: this is my spiritual home. As we remember all those of the past, those of the present in far and near places, in freedom or in slavery, those encapsuled forever in our minds and hearts and spirits, we ask your help and support in contributing your gesture of love and concern so as to ~~keep~~ ^{help} our ~~faith~~ ^{Heb. Tal} alive and vital and full of meaning. We try to help and strengthen you ^{in turn,} others; we ask you to support our endeavors and to uphold our hands. In this way, ~~particularly,~~ ^{through us, our loved ones} will the Torah remain alive even at a moment such as this, dedicated to the memory of the dead. [They live with us and we pray for them as we pray for all others and our House of God here will be for many years and decades yet to come a living symbol of the place they hold in our hearts.] In truth, we are not alone for the memory of the righteous is for a blessing and as long as we ^{our H.T.C.} endure, they will survive for good. ^{As you remember your loved ones} We ask you to ~~support our endeavors~~ ^{indicate your confidence} in as generous a manner as possible, ~~and~~ will the ushers please come forward...

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Sermon 55
Folder 18

1974

Rosh Hashono 18 AM

Read bk. "The Life Swap" a ppl change lives many
want to do this - escape their family, etc.
etc. Subj of many books over time. But they
are never successful b/c while others
can change, feelings, psychological
issues at heart.

At this X of yr need to not say how
can I change - really evaluate who
you are. How can be more
committed, more faithful etc. Be
happy w/ self & place in society.

\$ in Judson

- Booked
- Social Issues

RCSH HASHONC: 1st A.M.; 1974

Friends, at the very beginning of the summer a very ~~provocative~~ ^{provocative} sound-
ing book was recommended to me "The Life Swap". I ~~found~~ ^{bought} the ~~book~~ ^{volume} and read
it and while I was not at all impressed by the writing, the concept of the
book ^{did} ~~proved~~ to be interesting. It ~~is~~ ^{refined} a very simple situation and one, we
are told, based on a true experience: a young woman, living in Greenwich
Village, ~~inserted~~ ^{inserted} a small ad in the "Village Voice" asking for a woman of similar
age and interests to change places with her for a period of two weeks. It
would be a total exchange, encompassing not only the lifestyles of the two
participants but their life commitments, their homes and ~~families~~ ^{families}. Quite
a number of people responded to the ad: the obvious cranks and obscene letters
aside, it seems that there are ~~quite a number~~ ^{very many} of individuals ~~at large~~ ^{that of} who
would willingly and gladly exchange their place in life for ~~another~~ ^{another}, for
any number of reasons. That is the reason for the title of our book, "The
Life Swap" but, of course, the idea of the volume is not a very new or
original one. As a matter of ~~fact~~ ^{fact}, it was stated far more interestingly
by Daphne du Maurier's ~~in her~~ ^{in her} "Scapegoat", published in 1957, and there must
be many of you who with me recall the fascinating exchange of ~~person~~ ^{identity} in
the great adventure yarn by Alexander Dumas, "The Man in the Iron Mask".
In each of these instances, and many others to be sure, the central issue
is always the same: a person is dissatisfied with his place in the scheme
of things, he wants to ~~ex-~~ ^{ex-}change his place and is able to do so by some quirk
of fate or of his own making. But, in each and every ~~instance~~ ^{instance} or setting or sit-
uation, the life-swap is not successful for while the participants may be
able to change their places they can not change themselves. They may be
able to escape physically but they can not escape themselves psychologically;
we are not a certain kind of insect which can ~~crawl~~ ^{shed} out of its cocoon and
be transformed into another kind of animal altogether. And yet, as this
modern best selling book with its many readers seems to indicate, many in-
dividuals attempt this change-of-life particularly in our more permissive
society and the general conclusion: that this life-swapping can not be done,

can not succeed, ~~does~~ ^{discourage} not ~~to disturb~~ anyone. If at first you don't succeed, try, try again! [And, then, it may well succeed with me.]

This book has become a best seller and I am not at all surprised. ~~because~~ I realize that the title, the idea, not only interests people immensely but ~~even~~ fascinates them, both men and women. Among those who come to me ~~in terms~~ ^{for} counseling ~~needs~~, this ~~concept~~ ^{desire for} change of place or change of identity ranks near the top ~~level~~ of the many problems which ^{create conflict, confusion within} plague those who come for guidance. Their ~~desire~~ ^{wish} to escape the terrible and awesome burdens of their time and place becomes overwhelming; or else, they ~~escape by~~ ^{simply} inventing a fantasy world in which they can find some sorely needed solace and peace. In a very real sense, they have escaped reality. ~~but both groups need help.~~ And I am ^{individual} ~~not referring to~~ ^{this is not} a frivolous gesture on the part of this ~~one~~ or that, who is simply dissatisfied with his lot: who resents a demanding boss, a nagging wife, an irresponsible husband, a youngster who does not measure up in terms of grades. I am speaking of very real problems which weigh upon ~~a~~ person, obstacles which loom all about ~~us~~ ^{us} like mountains too high to be climbed and subject to avalanches which threaten to bury us with their debris. And note, we are not talking here about people who want to be something else; that is often done by individuals who for one reason or another change their jobs, places of residence, focus of life at different times during the course of their life. We are talking here of people who want to be someone else: become a different person, mind, new character, new personality, new emotions and on that level it is impossible.

And still, for us ~~to be~~ gathered this day the very same concept ~~holds~~ ^{must be} ~~examined.~~ ^{in large measure the reason for} ~~is the whole idea of~~ these Days of Awe when we are to stand in petition before God, ~~and~~ as we enter these special Ten Days which lead to our fate being sealed on Yom Kippur. But is it possible to change our persons? ~~from~~ I doubt it; certainly not from poor to rich, from unhappy to satisfied, from dullard to intellectual, from bad to good, from closed to open, from sick to healthy, from married to single or from single to married, from childless to parent. There can be no "life-swap", no change on that level at all; rather, if any change is to occur it must be in terms

of ~~how~~ we see ourselves, of the ~~i~~ age we have of our ~~selves~~^{persons} and how that aspect of our existence can be transformed. We must begin with the premise: here I am, the real "me" standing before God on this first of the New Year, on this occasion of another beginning. For better or worse, for good or bad, like it or not: ~~but~~ take me as I am, and from that point, without sham or pretense or concealing cloak, let us begin ~~what~~ to look at what lies deep within.

^{First.} What always strikes me in listening to people who are burdened and who want to escape their persons, almost at any price, is the realization ~~of the~~^{that these} ~~are~~^{who have a} very low opinion ~~they have~~ of themselves ~~and~~^{are} often not only ~~are they~~ the very nicest of individuals but they have absolutely no reason to feel inferior. ~~in~~ And yet, they can not find peace but constantly strive to be better, to find fulfillment for themselves, to achieve that measure of perfection which they crave - and can not attain! It is not even necessary! ^{In}

our entire tradition, and certainly not in terms of this solemn occasion, is there a single instance where it is stated that man must be or should be or ought to be perfect! As a matter of fact, there is no such thing as a perfect person and the tradition tells us "there is no man that sinneth not!" ~~at~~

But, more specifically, ^{This gap - betw. what we are & what we want to be -} ~~This~~ is most obvious to me in terms of the relationships between parents and children, of the past and of the present generation. Those who are now in the upper age brackets came to this country with little or nothing to call their own; with every fiber of ~~th~~ their being they applied themselves to make their mark and they pushed, cajoled and teased their children into the regions of success. And many of us made our parents proud in these terms because we knew what ^{had} transpired in the past, and ~~any of us have~~^{we} ~~were~~ participants in the process of migration. But our children have no such feelings whatever; they do not want to be pushed ~~into any special area of effort~~ because they ~~no~~ longer feel the drive as we did, ~~but~~ the parent can not understand or appreciate the difference. He pushes and the child rebels; later, the ~~is~~ in the youngster an overwhelming sense of guilt because he never reached the heights of achievement which meant ~~so~~^{so} much to his parents. And the same process of course, on different levels of reasoning, holds true for all of us; it is one of the ^{perhaps subconscious} reasons why we want to change, why we want to escape because

or what our parents had intended for us. ^{not mat. success only but personal!}
we are not what we think we ought to be. Therefore, the first step in self-evaluation: ^{is the simple realization that} we are not gods, ^{how many of us are that we dream to be?} we need not be perfect, ^{we can do and live and be with} we can do and live and be with all our faults and we ~~are~~ ^{are} really not ~~at all~~ as bad as ~~it might have seemed~~ ^{we feared} at first glance. ^{On R.H., before God, we say:} There is no need to change; we are worthy in our own right!

Secondly, once we see ourselves then we ought to understand ~~that~~ a second fundamental ~~of life~~: that our family, our neighbors, our acquaintances, our friends are not our enemies! It may seem as an obvious point ~~but~~ it needs to be voiced because there are all too many who feel that the world is arraigned against them, that the world owes them a living, that everyone near and far is conspiring to supplant them. [In its extreme ~~form~~ this, of course, is a form of paranoia but in its lesser form it is all about us] but Judaism teaches just the opposite: that ~~all~~ mankind is good, is clean, is able to aspire to greatness and sanctity of person and purpose. But look at what has become of us, we are living in a world we never made and which we hardly recognize. Not only are people becoming more brutal, ^{although} ~~and~~ brutality was always a part of the world, but we, you and I, are becoming more immune to brutality and often we vicariously, subconsciously, hesitatingly even enjoy it! A whole ~~slew~~ ^{trend} of movies have given evidence of this, ^{recently:} ^{violent} death meted out by the vigilante ^{whether in} a fictional tale or in the canyons of Manhattan finds the audience roaring its approval ^{and even participating in the seats with stomping of feet & banging the arm rests!} ~~at the violence and death meted out by the anti-hero on the screen.~~ ^{publicly} ~~Of course,~~ we protest the violence but secretly we like what is being ~~handed~~ ^{done} out to the hoodlums projected before us; we, of course, would not do such a thing, ^{it's fun vs. knife vs. gun, fist vs. bar & other plays with} but we are glad someone else is doing it for us! ^{It is a release for our rage!} Much has been written of the plain bad taste ^{on stage & film} ~~in the movies~~ recently, and it is true and self revealing, but the way violence has become more ^{enjoyable} "likeable" is a truly ~~deplorable~~ ^{debasely, dangerous} and horrifying situation. What with the "enemy" lurking in the street ready to rob out pocketbook, or ready to mug us when our defense is ~~down~~, or a threat to us as we ~~are ready to~~ step into the elevator, we view everyone different from us, and finally even our own, ^{as our enemy} because, after all, "whom can you trust these days", ~~as~~ ~~our enemy~~. [There is nothing wrong with this country that a few guns in the hand of the right people could not cure!] But the occasion of Rosh HaShono, as we

look at what we are and as we ^{face} the danger of what we might become, ^{part of the hand} Rosh Ha-Shono permits us the opportunity to shout from the roof-tops: ^{all} stop, ^{men} ~~is~~ are not your enemy, man is still decent and good, and certainly he is to be seen in that frame of reference as long as ^{moral} you are decent and ~~good~~ and compassionate. There is no need to change our persons first, because we are worthy, and secondly, because as we see others as friends rather than enemies so will ^{they} ~~others~~ see us ^{also} as friends rather than as enemies! ^{Life is not a series of isolated episodes, life is the continuous flow of life.} ~~And life will be more wholesome.~~

^{approach} ~~cept of hope in the future.~~ Finally, as I speak to people from day to day and I listen to what they have to say I am struck by the realization that every person thinks he is without power. We apply this to the great struggles of the world and we say that we have no voice in our destiny, that we are without power to influence the forces of world affairs but my reaction is always: yes and no! Of course, I am not a president, emperor, foreign secretary who can affect the course of history but that does not leave me impotent to deal with the world about me. I think that every person has power and he ^{influence} can radically affect his own little world in a very decisive manner: how he lives at home, runs his office, pushes in the crowded subway, cuts off a passing car, beats the competition, slams the door of an elevator, ~~refuses~~ ^{refuses} to come to the aid of a needy person, closes himself off at the very moment when a friend wants him and needs him open. In short, we all have power to affect the lives of others ^{but} ~~and~~ a very vital portion of our makeup is how we use that power. ^{not} ~~It~~ is here where the element of choice becomes paramount, ^{but choice!} ~~where change or whatever there can be of it, comes~~ ~~to the surface.~~ ~~If I have ever used my power for vindictiveness now let me~~ use it only for fairness, if ever for self-glorification let it now be used for justice, if power ever was for personal aggrandizement let it ^{equally} ~~now~~ be for ~~friendship~~ in all endeavors; ~~but~~ let this power which is a part of me be a source for good, for honor and for blessing. Look at the power of our own collective situation in the building of a new and vibrant congregational entity. We were struggling at ever lower levels of maintenance and we were beginning to snipe at each other because of the frustrations. And ~~then~~, without needing to change ourselves into anything but what we are, except to use the power at our command

we made this great move, we worked together to build again and we found our way. Nothing special about it, just using our potential, realizing what we can do and surely, while some wanted to and did escape the commitment, most searched their souls, found something there of worth and here we are. Can we offer anything more significant than this to God at the start of a New Year? We have created a Sanctuary and we have used our power ~~to~~ for good!

This then, it seems to me, ought to be the message for our time and place. Not a life-swap at the onset of 5735, as we plead for a new life of God but, rather, a reevaluation of what already exists, for good or for evil, with all our faults and with all our blessings. As we enter the New Year and wish each other well, I urge you not to run in seeking to escape; instead, stay here with us for the point ^{of religious concern} ~~of introspection~~ is not ^{change} ~~departure~~ but introspection. Take yourselves as you are and say: I am worthy and I need not really ~~spend or~~ ruin my life in striving after the unattainable; I am worthy in my own right. Then understand that even if people criticize, ~~you or speak negatively of you~~ ^{justified} ~~their critique may be false and~~ the sentiment may be well-intentioned. ~~and that~~ ^{in the best Jewish tradition} People all about you, are not your enemies and ^{can} ~~you should be~~ ^{your} ~~their~~ friends. And last, perhaps most serious of all: use the power you have, in whatever areas of concern ^{are} ~~is~~ closest and dearest to your hearts, ~~and use it for good.~~ We don't need a life swap, a double existence, at this solemn juncture of our lives as Jews, ^{or} ~~and~~ to seek escape. ~~if you are healthy-minded, is criminal.~~ Our tradition, instead, teaches ~~us~~ that God does not ask the impossible of us but, rather, that we do and think ~~and reevaluate~~ and reconsider from the very depths of our being; not superficially, not vaguely, not casually or even glibly but from deep within. Perhaps that in all its simplicity and nobility is the gist of the phrase "Our Father, Our King, let this hour be an hour of mercy and a time of favor with thee."

Amen.

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Session 36
folder 18

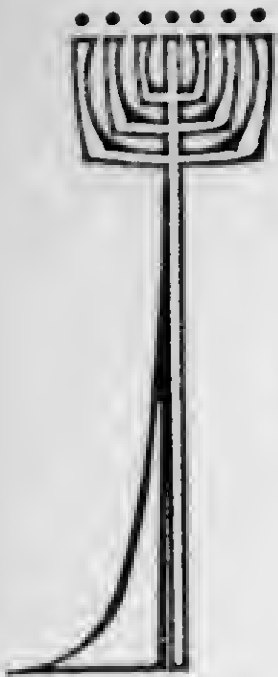
9/29/74

Speech/talk for Radio show
Message of Israel

① Succot - the fragility of "man" The
foundations of both success &
monks

- ② courage within
- ③ faith in one another
- ④ accommodation to another's needs

holiday



RABBI SHELDON ZIMMERMAN

STUDY:
123 EAST 55TH STREET
NEW YORK, N. Y. 10022

June 20, 1974

Rabbi Robert D. Lehman
Hebrew Tabernacle of Washington Heights
601 West 161 Street
New York City 10032

Dear Bob:

As you know, one of my privileges as Rabbi of Central Synagogue is that of inviting guests for ABC's coast-to-coast and worldwide MESSAGE OF ISRAEL radio broadcast.

Now in its 40th year of uninterrupted weekly programming the MESSAGE is a national and international voice of our people and our faith. It is heard over some 250 stations in the United States and more than 350 worldwide via the American Forces Radio Service. In the New York area, it is heard over WABC, WMCA, WVNJ, WGLI, and others. The program features key personalities throughout this country and overseas, but we are particularly interested in reaching the large metropolitan areas such as New York.

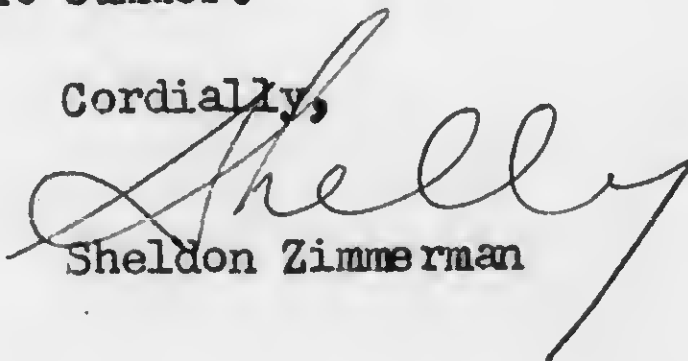
On behalf of myself and David Wise, Director of the MESSAGE, I would like to invite you to be the guest on the MESSAGE OF ISRAEL program (by transcription) on Sunday, September 29, 1974. Commentary and music will probably revolve around the theme of Sukkot, which begins Monday night, September 30, but that in no way need influence your choice of subject.

Enclosed please find our usual guidelines for speakers.

I hope that I may hear from you soon.

Best wishes for a restful and pleasant summer.

Cordially,


Sheldon Zimmerman

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Encl.



RABBI SHELDON ZIMMERMAN

STUDY:
123 EAST 55TH STREET
NEW YORK, N. Y. 10022

June 4, 1974
14 Sivan 5734

Rabbi Robert Lehman
Hebrew Tabernacle
605 West 161 Street
New York, N.Y. 10032

Dear Bob,

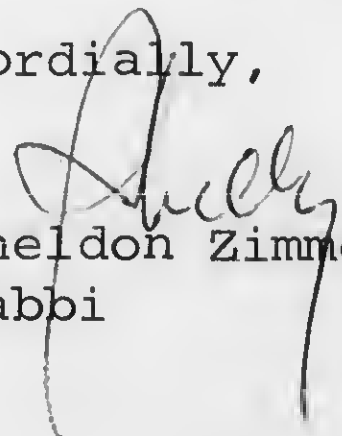
I sat down with David Wise to go over the list of Rabbis to see whom we would invite for the Message of Israel. As this has been my first year as moderator for the Message and having the privilege of inviting people to speak, I mentioned your name to David. He dug into his files and showed me your letter dated August 7, 1973. I was agast and dismayed to learn that in your 15 years as Rabbi in New York, you have never been invited to speak on the Message of Israel.

This is an oversight which is inexcusable. I can only indicate to you that you are high on my list of priorities to be invited and you will be hearing from us very shortly asking you to participate on our program.

On a personal level, I can assure you that this attitude and lack of concern which seems to have permeated the Message to this point, will not continue.

With every good wish for a very happy summer,

Cordially,


Sheldon Zimmerman
Rabbi

SZ:ld

" UPON THESE THE FOUNDATION RESTS."

Thank you. Friends, this is the season of the festival of Succos, which commemorates for us that time long ago when our ancestors journeyed through the desert. On the way to the Promised Land they took shelter each night in the flimsy booth which was to be their home. These booths were simple structures, of a transient nature, open on the top, so that the sojourner could easily view the starry sky, not only to confirm his geographical position, but also to be aware, at all times, of the majesty and splendor of God who took the Jew, destined for Mt. Sinai, out of the house of bondage and out of the land of slavery. We recall this journey at this season and some still dwell in booths, for 8 days, as a symbolic link to those who were the ancestors of our people so very long ago.

How is it, that this frail booth, now no more sturdy than then, has managed to survive the oft-cited "slings and arrows of outrageous fortune?" It reminds me, from year to year, of the game children love to play: they build for themselves a house of cards, delicately balancing one on top of the other, hoping that it will not fall, clapping their hands with delight as they build ever higher and higher. But suddenly the look of utter disappointment, of childlike innocence, rudely disturbed as even the least tremor of the floor or the smallest gust of wind causes the frail house of cards to collapse. The child will try again and again, always hoping to succeed, but he must fail because in his house, unlike that of the Succoh, there is as yet no inner cohesion.

II

Our Succoh, on the other hand, in consonance with the concept of the rabbis that the world rests on the three pillars of truth, justice and ^{is strongly held} piece, also rests on three basic foundations. The first is labelled "faith in each other", the second "accomodation to another's needs" and the third pillar, perhaps the core, is aptly called "Courage within". Indeed, it is not only the Succoh which is upheld in these terms but the family of which we are ^apart, as well as the Family of Man, and the sanity of our society to which all ~~xx~~ else is subject. And it really is not a matter of major concern whether your house, your family, your particular group of and in society is large or small; whether, actually, it is a high rise or a one unit dwelling, by the sea, in the city, near the mountains, in this country ~~of~~ overseas, filled with people or inhabited by you alone. ^{in terms of} ~~on~~ the three pillars, which we shall now define, on which our foundation rests, all that is ~~precious~~ precious to you and me comes into focus; and, not only at this season of the Succot observance but for all time and for all mankind.

What, then, does it mean "Faith in each other?" Above all, the belief that there is a mutuality of goal and purpose to our existence, that we are not here on earth merely to fulfill a certain number of days and years but to make our mark / and to transform this spot of our earth into something better and more noble than was its original state. It is my firm belief that all men hold to this point of view, or see the world in these terms, for otherwise it would indicate that man is here merely to serve himself and wherever possible, at the expense of another. No! Ours is a mutuality of goal and purpose! Man wants to survive and build and grow for as he has evolved over the countless centuries in body, mind and spirit so must he see

III

himself as part of an ongoing process ⁱⁿ ~~of~~ which he is a participant for good, for meaning, for blessing. On such a foundation, ~~your world and mine,~~ ^{we} ~~no matter what its place, shape or form,~~ can build. It is the foundation of our modern Succoh. [Without it there would be anarchy among each one of us in terms of our own families, society, frames of reference. If we are not held together by virtue of faith in each other we would be as the house of cards, loose and separate entities subject to every whim and caprice of man destined to be dislodged from our place in the scheme of things.] With the foundation, in the sense that we need each other and appreciate each other's deepest and most meaningful emotions, our Succoh, though frail and tender and delicate at a superficial glance turns out to be bound together by that measure of depth and commitment which will uphold it, which will not permit it to topple. Faith in each other is one of the foundations which make us what we are and turn us in the direction of an evolving future.

But life, any life, and the process of living, yours ^{or} ~~and~~ mine, is not that simple or direct. There are obstacles, there are forces which push and pull, there are incidents which threaten to overturn our protective Succoh and we feel that we are at the brink of destruction. It is at this point that we come into contact with the second of our three foundations: that man must accomodate himself to the needs of others. Every builder will tell you that a solid structure must make allowance for the forces of the wind and rain and heat and cold for a building, as a Succoh, lives and breathes, it fluctuates and thus is able to meet and cope with the strains and stresses of nature. The same in terms of our needs: we must have faith in each other and, in addition, we can not be by and for ourselves alone. We are part of a world, we are an integral factor of a certain group and

~~and~~ all of us must be able to meet the exigencies of our time not in a process of mutual exclusion but in order to build for all. A man should not be rigid or absolute or ramrod stiff in his attitudes, beliefs, principles but, in order to make the Succoh of his spirit and being able to live and breathe, he must accomodate himself to the needs of others also. It seems to me that this is a valid principle of life for the world-at-large: diplomacy, for instance; and, it is certainly of the greatest value for our own national needs: the essential characteristic of a democracy. Finally, it is of the essence in terms of the family for the tyrant may be king in his own home but it is doubtful whether he can orient his family, really his servants, to love him from the heart. Indeed, the foundation of accomodation to another's needs is as basic as was the first principle of faith in each other/and the Succoh of our existence is beginning to assume its final shape.

~~But~~ But, finally, while we speak of the Succoh in general terms, it has become ever clearer, I hope, that what we are really talking about is not the world, the nation, the society but ourselves, in the most basic sense. If I need one more pillar for my foundation, (as the rabbis needed three,) then I must add something of myself: the courage within. The house must stand; it is obvious that something more than good intentions must identify the center and at the core, there I stand, ready to be identified! What does this mean? That I cannot take myself or what I represent lightly for all that I am has a purpose: as a religiously motivated individual, as an American who cares deeply for his country, as a human being who feels for and cries

with the hurt, the helpless, the lonely and who is lifted to the heights by those who make their way. In short, my existence is not an empty gesture; there is as part of the foundation a little bit of me and that holds the house together. When the child played with his house of cards and could not make them stand upright, it was because there was no inner cohesion; this aspect of life is present in the Succoh. It has survived, it has sheltered us, it has stood as a symbol of endurance and its open roof, far from being ^{an} obvious defect, is on the contrary its mark of courage within — for that is the direction of God in each and all of us. Without it, no house, whether of my person or of my family or of my faith, can endure; with it, the Succoh for all its frailness becomes a Sanctuary of the spirit, my spirit, the courage within which gives meaning and relevance to my existence. Because of this third and final foundation / I aspire, I am ennobled and stand in awe. The promise of the Psalmist is fulfilled: that man, you and I, is truly little lower than the angels; that he is crowned with glory and honor.

Good friends, many generations ago, a teacher of our tradition tried to summarize the teachings of our faith by citing ever more succinct verses which would encompass our Jewish totality. He started with a description of eleven areas of concern, but finally narrowed it down to one: "Seek ye Me, and live!" according to the words of the prophet Amos. If I were to summarize the three foundations upon which our Succoh rests, it would be a very difficult task but one which would lead to as noble a sentiment. For our lives, for our families and for our society the three foundations,

VI

as those of the Succoh, are: faith in each other, accomodation to another's needs and the courage within. The summary does not touch on the same words but embraces the sentiment wholeheartedly: (Hebrew citation) ^{Proverbs (17:1)}
 Loosely paraphrased in translation, this verse of the ~~Psalmist~~ states: ^{אֵין דְּבָרִים כַּשֵּׁנִי לְשָׁלוֹם וְדְבָרִים כַּשֵּׁנִי לְפָנִים}
 "Better a dry piece of bread in a house of tranquility than a house full of feasting and strife!" The fact that the Succoh has survived and that these three foundations are in place is affirmed by everyone of us who rejects (outright) feasting and rejoicing if the price is strife and dissension. On the contrary, with gladness of heart we ask for very little if we can only live our lives in ~~peace~~ ^{peace}. Whether you dwell in the Succoh at this season or not, whether you hear me near or afar, whether your symbolic Succoh is large or small, or occupies a major or minor role in your life, I hope that your foundation is secure, so that together, for a good life, we can understand and acknowledge the words of ~~the Psalmist~~ ^{Proverbs}:
 "Better is a dry morsel and quiet therewith than a house full of feasting and strife."

Amen.

Rabbi Robert L. Lehman

for MESSAGE OF ISRAEL

Broadcast: Sept. 29, 1974

Sermon # 57
October 18

9/26/74

For keeps am.

The Living will - new pop. 125 way to
feel we can control life & death - death
w/ dignity.

Best on YK - prayer - who will live
& who will die - this goes vs LW, as
God should determine this, not
man.

All men are v. d. important & we
cannot be judges of this - allow
God to do this

- social issue
- high holiday
- relief / seeker
- compromise

YOM KIPPUR: A.M.

FRiends, this is an awesome season of the year for ^{us} ~~you~~ Jews. Ever since Rosh HaShono, and even before during the month of Elul, we ^{have petitioned} ~~had been concerned~~ ^{show} ~~with the future; ^{whether} ~~our being, how, in the traditional sense,~~ ~~the~~ we would~~ be evaluated on a scale held and balanced by God. During Elul the Shofar is sounded many times by ^{the} ~~our~~ orthodox ^{few} ~~brothers~~, many go to Selichot Services; ~~and~~ for us of the more liberal tradition it is also a stirring occasion to hear the Shofar on the New Year and to enter the Ten Days of Penitence. These specially designated days, ^{and} ~~and the~~ Shabbat Shuvah which highlights them, are ~~our~~ guideposts along the road to repentance. We have erred, we have/sinned, we have done falsely; by virtue of the many prayers we ask forgiveness and we feel that if our repentance is sincere and honorable ^{we} ~~our sins~~ will be forgiven. ^{As a consequence,} ~~and instead of being in danger of being inscribed in the Book for Death~~ we will be inscribed in the Book of Life. That, in essence, is the sum hope of our High Holyday observance; all else is secondary. Now, let us be just a bit more specific for while the end-judgement lies with God the atonement process rests with us; it is in our hands whether we live or die ^{depending on} ~~relevant to~~ the sincerity of our atonement. The whole ^{focus} ~~emphasis~~ is on life, ~~on living~~, on ^{we want to alone & be forgiven because we want to live - this basic hope} continuity, ~~and I think we are safe in saying that this principle~~ applies not only to the Jew at this season of the year but to all mankind, always.

It is with these thoughts in mind that I would like to discuss with you a ^{subject} ~~matter~~ which has become more popular in recent years and one which you heard discussed only last Friday evening. I am referring to the Living Will controversy where, in essence, a person signs a statement ~~now that he is in~~ ^{being in} good physical and mental health and asks that in case, sometime in the future, he is too ill to fend for himself, is terminally afflicted, is no longer in control of himself, he gives permission NOW to his doctor then that medicines be omitted so that as a patient he can slip quietly ^{for} ~~in the~~ coma and death. When this issue was raised ^{by} ~~in~~ a ^{syndicated} ~~popular~~ columnists' paper some time ago, ^{1 L.W.} ~~it~~ requests for 50,000 copies ⁿ were received by but one discussion of the issue. This past Friday evening you heard the matter again presented favorably and I know that many of you agree with the basic premise. We have all seen too

many ill people, too many intensive care units where people are kept alive only because of the machines, we have seen too many families ^{we want to spare our family this horror, we want to define our job! Death with Dignity!} torn apart because of the lingering death of a loved one which has drained them physically, mentally, emotionally and, not the least, financially. *In these terms, then, the basic appeal of the Living Will is understandable. ^{To refresh your minds,} let me paraphrase some of the pertinent details ~~once again~~: 1) the decision and the Will ^{are} addressed to family, doctor, lawyer, clergyman; 2) the Will asks that the patient not be kept alive by artificial means and that he not suffer the indignities ^{assoc. with} of deterioration, dependence and hopeless pain; 3) the patient asks that medication be mercifully administered to alleviate suffering even though it may hasten the moment of death, and this clause has often been amended to read that ^{technical aid} ~~medicine~~ simply be withheld although it may hasten the moment of death; 4) that the persons to whom the Will is addressed consider themselves morally bound to adhere ^{to} it and 5) that ^{the} responsibility is ^{the} patient's because of his strong conviction; ~~and~~ the family or doctor need not, and should not, now or later, be burdened by guilt. *That, in essence is the gist of the matter; it is available from the Euthenasia Society. From what I understand 300,000 of these Wills have already been distributed; there is even a "Right to Die" educational kit but I have not seen it.

Now, good friends, this is a very serious ^{problem.} ~~question~~ because ^{what} we are doing, and Jews of course are as ~~much~~ enthusiastic about this plan as are others in western society, is ~~very much~~ contrary to the express concept of Yom Kippur, of these Holydays as a whole, and certainly against the precepts and laws of Judaism. I would even go further and say that the entire situation is ill-considered and ill-conceived from many points of view because, in the final analysis, ^{The L.W. is} ~~we~~ go against the Law of God, Law of Life, Law of Survival which ^{are basic} ~~is~~ of the essence to every human being, ~~at least as far as my own experience in these matters is concerned.~~ I am appalled by the large numbers of our people who clamor for these Living Wills and may even sign it and then come to ~~the~~ Holydays such as these, bow the head and bend the knee, beat the breast and fervently chant: "who shall live and who shall

יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל

who did - who did not reach the measure of "man's life"

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die" ~~as if there is no contradiction!~~ ~~of fact here~~; ~~aside from the fact that~~
not even realizing the

In signing this statement, the patient, the human being, the Jew is denying the choice of life and death to God and arrogating it unto himself. First, it is the height of arrogance to do this and, secondly, who says that you and I are qualified to render such judgement?

I can well understand the underlying theme of the "Death with Dignity" school of thought. None of us ever wants to be a "vegetable" or a simple "object"; on a superficial level, the reasoning process has validity: we do not want to be artificially maintained, let "natural" death take over and if there is really no hope why should the agony be prolonged? It gives emphasis to the usual command by family: ~~to~~ Doctor, do everything you can!, but the patient asks: for whose good, and why? It has even come to the point of creating a Death by Committee concept; the patient, if he does not want to be kept alive artificially meets with doctor, lawyer, clergy, psychiatrist either before a major operation, or while still in good health and of sound mind, and then formulates ~~these~~ ^{his} wishes. Some doctors are encouraging the trend for very noble purposes: to gain access to some vital organs for ~~transplants~~ ^{yes,} ~~people~~ ^{many} ~~transplants~~; and this appears to be the field of the future and people will profit. ~~And~~ Lay people are encouraging the trend because we know what strains devolve on the family; we have already alluded to some of them but psychological research today acknowledges the fact that death is a social event, involving not only the deceased but many others and it is ~~often~~ ^{even} for their sake ^{that} the patient asks to let Nature take its course. This is ~~more~~ ^{more} ~~perfunctory~~ ^{perfunctory} in America today where approximately 10-11% of population is over 65 years of age and therefore more prone to illness; with ^{the} birth-rate declining, this percentage will soon rise to 15%. How to ~~treat~~ ^{the} the elderly, then, and how to cope with terminal illness to which the elderly are more prone is not a hypothetical question, but has its ~~roots~~ ^{roots} in reality. ~~So that the family will survive - others gain by donations~~

And, yet, the whole matter is frightening! Not only does it go against the traditions of our faith which seems to me to be worth preserving but it goes against every moral scruple I possess! It may well be that a person

associates himself with the Living Will but I can not understand it! What
 always strikes me is that it is mostly the young or middle-aged who sign these
 statements; that is, those who are less likely to die than the aged. ~~and~~ In
 all of my experience I have never met the person who really wants to die when
 it actually comes to that crucial point in life. If anything at all, the closer
 we come to old age the more fierce our desire to live! ~~and no~~ matter how
 often I have heard people state that they have lived their span of years and
 now it is time for them to go or they are ready to go, I do not believe it!
 The drive, the yearning for Life is so much a part of each of us that to con-
 sciously court death, even in the midst of a debilitating illness, really goes
 against the ~~nature~~ ^{basic instincts} of Man. The advocates of the Living Will ^{ask} ~~say~~: how much
 can a person endure? but I ^{answer} ~~think~~ that life teaches ~~all of us~~ that man can en-
 dure much more than he originally supposes. ^{and} The worst part about the Living
 Will is that when it is written and signed the person is in good health and
 spirits but when the Will becomes operative he is beyond the ability to change
 his mind, and precisely ~~at that moment~~ when he might most want to live. The
 fact that he is terminally ill means nothing at all; many want ^{to} ~~be~~ kept
 alive if only another hour, another day or month or even years; there is al-
 ways the chance, the hope, the prayer that a breakthrough occur ~~or~~ a new me-
 dicine be found or a new plan for health ^{and} and resuscitation be ^{embraced} ~~found~~. There
 is no man that ^{ever} loses hope ^{and} hope springs up most forcefully at times of
 crisis, and when ^{we are} ~~faced~~ with death. If that were not the case, man ~~would~~ ^{have} have
 surrendered long ago. ^{And} And whoever said that a person who is seriously ill,
 even terminally ill, can not be useful, can not use ~~whatever~~ ^{whatever} force is still
 left to him in order to plan, act, work, hope and above all, live. ² I ~~and~~
^{would recommend} ~~point out~~ to you the very moving story by Steward Alsop in his book ^{story of} ~~Execution~~
~~He~~ ^{He} knew of his disease and yet fought it constantly, learned a lot about
 himself and the world, kept on working and even wrote this book of his last
 years, of his reprieve from death, so as to ^{share} ~~give~~ his ^{courage} ~~courage~~ and insight ^{with} ~~to~~
 others. Can you imagine such a man having signed a Living Will; what a pity
 it would have been had someone ~~pull~~ pulled the plug, or ceased the medication to

allow him to slip into death when he had so much ^{to be regarded} to give and ~~could~~ be a source of such great comfort to others. Man holds on ~~to~~ life until the very moment of death and it is incumbent upon us to live as long as we can, all other factors to the contrary notwithstanding.

Let us understand something, as a consequence of these considerations. Judaism is opposed to any means which shortens the life of an individual; this is a matter which is in the hands of God. That is my position in terms of my personal view and ~~I believe~~ that is my position in terms of my professional ~~position~~ ^{and} were I asked to be a co-signatory to such a Living Will, ^{I believe that I would refuse!} It seems to me that it is quite possible, taking all of the problems and difficulties into consideration, that families can take care of each other, ~~in moments of need, that the~~ social agencies are there for help and support, and ~~that~~ even if matters become entangled to such a degree that the family of the patient suffers undue hardships, one does not solve the dilemma by ^{allowing} ~~causing~~ death when means are available to still preserve even a minute semblance of life. ^{"I would" = enough for enthusiasm rather, not meant to be} People do as much for their dogs, for their housepets; how much the more so for a fellow human being, for a member of ^{my} ~~their~~ own family. It would seem to me ^{also} that it is a totally erroneous point of view to equate life ^{exclusively} ~~with~~ with the "quality" of existence; a person lying in a deep coma, perhaps for months already, may not have much "quality" in the active sense but he is a dear one, his body is a sacred repository, his spirit is within, and what he once was is obviously still before us and must be treated with love, with tenderness, with respect, with dignity.

Soon we will be standing for "Unesane Tokeph", perhaps the most vital prayer for Yom Kippur. ^{1372 15 'N/ 1372 'N, 11N' 'N/ 11' 'N} Let us heed the words closely; ours is not the choice for life or death, that is in the power of God. ~~At the same time, God~~ ^{He} has granted us an indestructible yearning for Life, ~~lived to the fullest~~, and to honor that inherent possession is supreme on this Atonement Day. That is our answer to the Living Will; that is our affirmation of Life on Yom Kippur.

Amen.

Heb. Tab., Thursday A.M., Sept. 26, 1974; YOM KIPPUR AM SERVICE.

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Frank T
Diane Guter
"widow"

AR 25598

5/3

SERMONS

JAN. 1975 - JUNE 1975

ARCHIVES

Folder #18
Sermon #1

Memorial Day Observation
5/30/75

Remembering past / nostalgia
linking history to future

- social
issues

A MEMORIAL DAY OBSERVATION

INTRODUCT

A General

- 1 it is an obv phenom of our time that we are in grip of nostalgia "cult", frm clothing to song to ads
- 2 while often assoc nostal with only older segment of popul, those who follow cultre trends know it also applies to younger gen
- 3 indeed, those growing up in 70s look to 60s & any no. of contemp movies indic, by thr record attendance among younger people, that ~~they~~ can't get enough of 50s
- 4 fr us ^{those older} ~~of 70s~~, bks of the 40s and even the 30s are almost "must" reading as we recall our earliest maturity & reflect in words of song: "the way we were!"

B Specific

- 1 must say that while always thought myself "above" the am coming to be as captivated by spirit of past as others; I am as vulnerable as all my contemp - BUT
- 2 having studied hist know that nostalgia is only an illusion & that grt problems confront us then, as now, which never solvd BUT: wasn't it a simpler life
- 3 Take Mem or Dec Day, earlier obsrvd on May 30th: we knew dated back to Cvl War bt assoc wth WWI & II & we felt guilty going to beach when others at cem placing flowrs; was natl event & obs & no stores open
- 4 or take WWII, which was part of my generation & helped to fashion our lfe-style, ~~philo of life~~ & frame of ref, just as someone grow up in 60s must del wth VNam in terms of his own identity crisis
- 5 WWII in retrospect was a clear-cut experience & we hardly wavered; there was gd & bad, right & wrong & we knew exactly where we belongd & even those of us who rd "ALL QUIET" & felt vaguely distrbd, knew what we were doing was justified; all more so as Jews
- 6 and, finally, Am instit were unyielding: Wh House, Sup Crt, Linc Mem; these were stable, ~~unyielding~~ ^{immovable}, gd
- 7 in sum, we nt in doubt re basics; many things wrong & admit it bt there was hope, trust, faith & it was inconceivable to us that these be shaken.

BODY

A DOUBTS

- 1 much of these thoughts brought to fore by combinatn of two experiences recently: obv: obs of Mem Day ths past weekend bt more, remarkable book just finishd:
- 2 "No Surrender" by Hiroo Onoda. Ths Jap soldier who lvd on Philip Isl fr 30 yrs aftr WWII ended, still believing in rightness of cause & refusing to surren
- 3 was ~~received~~ ^{redesigned} in 1974 in Jap as natl hero bec of his remarkable ability to survive in jungle bt I see him as epitomy of what we were like then: utterly con-

vinced of rightness of ^{it} what we doing & never dreaming
that what we were, what we represented, could be wrng
~~as~~ ^{the} Jap soldier found out that past 30 yrs of his
life, all in vain. *Parallel to our contemp exp all too painful!*

4 how diff for us in contemp era, especially with the
obs of Mem Day to remind us, in terms of nostalgia,
of how simple, honest and honorable it used to be.

5 VN = ~~their own worst illusion~~ obv calamity with its double talk & double think
far in advance of "1984"; wth lies, cruelties and de-
ceptions on highest levels of gvt (NOT re WGate) bt
6 wth basic liberties and freedom of indiv eroded, wth
amoral conduct & thinking process of our Leaders
who, while discounting fervor & ideol of "enemy"
scarcely regarded our allies, friends as hum beings
7 even recently, wth Mayaguez incid, same princpl appl
fr I do not see event in light of popular press; I
see it as a demoralizing situation & a demeaning
one fr all of us

8 do we need to beat Cambodia to prove our strength &
honor? We can't even account fr our own men & in our
rush to evacuate, lv our own d behind, invade wrong

9 ~~and~~ we like psychotics who felt that we can attain
ends if we beat weakling into submission; ^{for} analysts
askd: what if Russ boats seizd ^{our} ship? I feel that in
time, when secrt recrds open, will find ths to be a
mfgd incident

0 bec we wanted to bomb, invade, be victorious & no
mattr who the victm or what the price. In fhs frame
of ref we facd Mem Day. *just to prove our might on lowest level.*

C PEACE

1 bt Mem Day, ever since Civ Wr, spks of end of war
in trms of Peace & what it was to mean & bring, & in
ths setting can only cite Heb wrd & mean fr p = Shl
2 in Jewish frame of ref, p nt just absnce of strife,
nt neg concept bt positive, wholesome, whole hearted
commitment fr that too is Shalom, a unity & wholens
3 applies to life, to man and land, nt fr vest inter's
or personal gain bt fr all; aftr CEr = unity of US,
aftr WWI = League, II = UN and if followd to full
intent, would have brought ideal to fruition

4 ~~bec that~~ incumbent upon us to work fr wholeness, fr
oneness, fr unity of all bt, reality despite nostal
see that vest int of rulers, nations, peoples got i
way &, as result, despite high hopes

5 peace only led to more strife bec dimensions ^{of p.} were nt
understood. ~~bec~~ ths concept nt simply ^{to be} observd in
memorial once a yr bt actively pursued every day &
nt just fr gd or for memorial of those invold or
deceasd bt fr all who are concernd wth fut of human
endeavrs

CONCLUSION

A General

- 1 ths then the feelings re Mem Day Observ, the hollow victory of Mayaguez notwithstanding + this we can learn:
- 2 peace is more than cessation of hostilities
- 3 peace is up to man for man to create bec it does nt grow out of a vacuum
- 4 the kind of day it used to be, & ought to be, should make us aware that honesty, dev, ded to ideals are essential to and an essential part of humanity, civilization, culture - this is kind of it.
- 5 if that kind of life's purpose & sense of values to regulate our existence on earth.

B Specific

- 1 nostalgia for all its faults does often serve useful purpo: it makes us aware of what once was meaningfl, what is reality now & what makes us realize how far we strayed
 - 2 point is: why we strayed, to what extent, for what reason & how we justify are we in doing so?
 - 3 it is on that level that nostalg is vital bt we must then understnd that only as we use the past & link it wth sensitivity to the present, can we most vividly be led into future fr creation of true peace.
 - 4 that, really, is essential message of Mem Day Observ
- Amen

Heb. Tab., Frid, May 30, 1975

Sermon #2
Folder #18

5/24/75

Struggle w/ Tradition

Summary of 1 sermon/mo by guest
lecturers over last 5 mo @ Changes
in tradition. How we are not
monolithic + Jews celebrate Judaism
differently

— comp. in ^Treligion

INTRODUCTION

A General

- 1 want to summarz fr ^{the} Sat AM gist of 5 lects given on Frid eves over past 5 months
- 2 theme was "Struggle Within Trad"; were part of Ad Ed progrm, & lect-sermons reflectd diff philos & ideolgs which part of process of J hist over past 20 centrs
- 3 some if these movemnts apprd & remained; othrs diss aprd; some as Karaites left remnt until destruct of Holocst
- 4 strangely, some grps gained time dur Holoc bec Nazi did nt see them as Jews bec of diff ways of life, al thought grp, of c, felt very much part of J trad.

B Specific

- 1 spk then of Ph & Sad, K & Rabb, Chass & Misn, Ref/O and last eve ended series with disc re secul/relg
- 2 interest fr us to note that these nt indiv abberat bt that in almost ev gen, had diff of op, rebellion even violence which ran gamut of express frm philo argum to phys slap & fist f within the Syn propr
- 3 how interest to note how seriously people then took these diff philos & pts of v & ideol & how much of ths concern lost in our own day & age; fr gd or bad
- 4 bt in gen view of J hist & exam philo of movements can draw some very specific conclusions; shr wth u

BODY

A NT IN VACUUM

- 1 bec of r own spec int & oftn chauven attid, see ev ents & exper frm J pt of view only
- 2 exam of hist indic that ths an erroneous procedure bec every movement & ideol, whethr J or sec or of othr rel, must be seen & evaluated in context of a gen frame of ref.
- 3 J hist is not diff; J hist does not come out of a vacuum & is always tied to gen historic trends; fr example: Herzl nt without natlsm; Ref nt without th possib of citiznshp; Rabb J nt without scatt of J commun & need fr centralzd expl of Law; Chass, nt without terror of persec re Crus earlier in WE and pogrms later in EE ^{& mysticism}
- 4 cn apply it to sec hist also: can only undestand t spasms of Middle E if know of need fr oil in high technic & computerzd society of 20th cent.
- 5 forces of hist interwtd, woven, related & tragedy occurs when forces escape frm our control. Issue re mains: J hist nt in a vacuum

B NT MONOLITHIC

- 1 in disc these five struggles wthin trad saw so man changs, such diff opinions & beliefs that assertn

- by ortho that Jud "one" becomes ludicrous.
- 2 in exam various pts of view obvious that "T-true" J, heralded by ortho as saving factor fr our world, "a ~~invaluable~~ ~~valuable~~ example of vested interests & nt based" on any semblance of scholarship
- 3 each & evry express of philo & ideol in brd spectrm of J life shiftd Jud somewhat, no matter how ~~little~~ ^{minor,} & noth that happnd left Jud unaffected
- 4 surely, aftr Chass Jud never the same again & same fr express of sec Zion, Ref, ortho elem re Rabb Jud which governs us in large measure to ths day
- 5 T Misinai = theol argument bt no basis in fact, fr it is neithr hist nor scientific
- 6 Jud always diversified, as it is in our own time & in recent past which we can understand better: manner of worship diff between E & WCoast, N & South; the small town & city; within own area here: Yeshiva, Ch of Roumania, Lib ortho, ultra ortho, cons & refrm
- 7 & all are sincere express of belief & worship, & who to judge what right, valid, meaningfl, valid? Jud never monolithic & nt so today.

CONCLUSION

A General

- 1 see then: developmnt of J trad nt as simple as first appears; Jud nt only the way in which we grew up, & our ~~int~~ ^{nt} nec one & only manner of express
- 2 ~~just as~~ Jud part of world developmnt in hist & philo & nt of & by itself as if out of a vacuum
- 3 ths really the lesson of lectrs

B Specific

- 1 applic to r time as well; what we see & how we understand what happening in nation & world re J interest & how tied to general world view
- 2 how we see ourselves re J trad: if change threatening to us or if we able to cope with diff express, opin, views & able to accept them, fr neithr we nor Jud any the less bec of them
- 3 my view: diversity made us strong & allwd us to survive. We nd nt fear change bt deal wth it, & that is true test of believing Jew.

Amen.

minimize it

Heb. Tab., Sat. A.M., May 24, 1975

Sermon #4
To be #18

May 17 '75

Yiskos - Shemout

Why we do Yiskos - history of it
to be amongst family friends to
acknowledge loss & face the present

interesting
= Shemout

YISKOR: SHEVUOTH

INTRODUCT

A General

- 1 some feel these type of mem servces nt gd for indiv & fr people
- 2 call to mind all the hurt & hrtache; just reopen the wounds of loss, loneliness and often despair.
- 3 what is the sense, what gd can come of this?

B Specific:

- 1 of c, ths nt a pt of view wth which we agree altho realize that ths a custom of observ nt universally acceptd or practiced in other communities
- 2 basically, Yiskor part of YK only; later added Pesch and only later still was added to othr two majr festl occas of J calendar: Shev and end of Succ = Sh Atzrs
- 3 even wth all that, evidece that Yiskr obs nt even thous yrs old; began in earnest aftr horr of Crusds. W cont custom bec of horr in our own time; bec now to rememb & recall in ths manner part of our trad.

BODY

A SENSE OF COMMUNITY ACKNOWLEDGE LOSS

- 1 bt to return to basic quest: re "what gd ths type of observ on personal level", can only see it in sev way
- 2 first: it is gd & import to acknowl openly the d of a lvd one bec we must all get used to the idea; oftn try to hide feelings and fact, espec frm ourselves
- 3 we withdraw, live exclusively in the past, retain all identific wth our lvd one, & walk through the apt talking out loud, hearing his answr as if actualy spoken by the decesd.
- 4 Yiskr comes along, sev times a yr, to remind us to live in present, that lvd one no more among the living, that Jud teaches: ths life; on earth; more vit al than deep depression of mourning, that life calls now to us; the survivor ~~as~~ Kadd prayer affirm life.

B SENSE OF COMMUNITY

- 1 second reason why ths kind of observ valid, also relates to trad of Jud; we say phrase, from trad, when we meet mourner or pay Shivah call
- 2 May u be comfrtd among all m of Z & Jer; *וידעו כי את כל בני ישראל יצאנו ממצרים*
- 3 the key phrase here is "b'toch", amidst: fr this is a reasn also fr coming togethr; that we feel as one, relate as one to the community, that we are not alone
- 4 true, am lst to admit that anohr can't feel yr loss as you do personally bt that is nt intention; rather: we know of yr loss, there is feel of empathy, u part of my rel fam, you nt alone; I understand, apprec yr hurt and tears and feelings
- 5 if u know that, ths coming togethr = OK; we do gd jb

CONCLUSION

A General

- 1 what happens now, where do we go frm here? We see that gd can come out of assemblies even such as ths & that far frm merely revealing our grief, which may seem embarr to some, we really share & r nt alone!
- 2 ~~and~~ we must acknowledge what we have felt & what we are experiencing: we did lose husb/wife, ~~moth~~/fath, sist/broth, lvd one, child in all too many cruel way
- 3 bt we survived and we are here and we shall make r way bec we togethr with our fam of cong and we know that life lies nt below t~~he~~e earth bt in us, and how we approach each and every new and promising day.

B Specific

- 1 nt easy, I know. bt when concepts are shared, they become easief and that makes all the diff.
- 2 know u & know yr tears, empathize & sympathize & while recogn that burden in final analysis is on indiv, say: we here to share
- 3 won't u then share also with us re yr contrib so that our gd work can continue & bec we here as yr family, we can cont to be of help to u & others in ths & other kind of situations and circumstances.
- 4 as we have tried to sustain u, won't u sustain us - and in that way our family will be united & we will go frm strength to strength.
- 5 will the ushers please come forward...

Heb. Tab., Sat. A.M., May 17, 1975

YISKOR-SHEVUOTH

Sermon # 5
Folder # 18

5/16/75

On Death & Dying

@ Luther Ross etc - not typed, note
form, hard to make out

— social issue

Kubler Ross
Feijel
Spino
Folkenman

Basic stages: ① Denial - just saw him yesterday!
just got back from Fla, etc. Any sudden change in
activity, from slow down to quickness. - MD said he
is fine - - speak of d. in present tense.

∴ d. not accepted.

"Sympathy" is distant but "empathy" is close-by!

② Rejection, loneliness, isolation - even if
people don't speak of this, this is how she feels
& communicates with expressions of anger, hurt, etc.

"How can you feel like this", "What do you mean you're angry"
etc. but everyone is entitled! Roseanne is right:
I'm alone, that and she will care, etc. Feelings of
anger, frustration to come out or later damage
internal, suicide, withdrawal, etc. Let them "ventilate".

Concern: don't only speak of it but show it.

③ If only I could love some more! Taken him to MD to ^{give} ^{relieve}
guilt! Not a rational level but emotional. (Leaves off trees =
not; very feel-emot.) Really: need for praise & reassurance
pleading for comment that OK as wife/etc.

④ Hatred for d: why did he have to leave me! How dare he?!
Take it as another rejection! Anger a natural reaction;
need to be & is honest - we don't all love @ other.
Children & parent if he dies her left him & also
bec ch. always with for p. d. ∴ fulfillment ∴ guilt.

⑤ Why happen to me? Sense of punishment - There is
no God; if there is one, He is bad. Rabbi is a harshed
as rep/symbol of God. He is teacher of Judaism & this
not the same!!

Father after 80 days of: "This time you're not going to talk
me out of it!" Too much of a burden to bear.

Time spent: rel. people carry to better?

Frid (27) no emph on life aft D dell Ph

"Just" rewards = here.

in mortality in offspring. needs

purp. rather than / Downing can not to get you out of

This world into world to come, but put you back into life

a) Reality - bury right ^{quickly} away; simply. → Dead are dead.

Don't reward Id or argument them. concentrate on living

∴ give clarity instead of flowers. & of worship the d, no need

for this world but this contrary; must go on. My Id, not 2!

m) ∴ D & P - support mourner. visiting m = 3/3 N. If see

college in str, must follow, even if don't know people! No one

should (must be allowed) be allowed to m. alone. - even a spee

or can't be left alone... 2' 10" 182.

Id me to speak = m, not just. Bring food/food be feed. = act of love

Emotions up/d - not uniform. ∴ don't feel guilty.

a) 2nd - no mourn, dress up, interrupt 3rd

o'cle - 2nd stage; go out but no rejoicing. Well on the life

must go on (Sati - Indian wife - out of touch with concept.)

12 was for 800 000. 11 was for 1000 but we are really 1000

Self of soul minor but sale of humanity is everything.

3 se + 10 = 70 ∴ ~~at~~ born again ∴ at 83 1st again!

Life = blink of eye re eternality but for eye that blinks = total of exist.

Worst vict from d & bless from life.

Life well-ltd does not deserve reward, at birth God gives

as His trust = up to us to fulfill it. God in search of Man ^{Here}

Autopsy - dead has to be 1 to 1, not general donation

but this not except. in Tr. either.

Camps - God not involved if man come to follow man

we not fatalists - we can choose spec the price

same for mankind

Report on Death & Bereavement Seminars

Intro.

- a) need to deal wth subject bec affects us all,
all too many widows & widowers
- b) Roth: qualif to disc matter bec training
& would not "hurt" those in attend.
- c) quest - who would come - would they come?
Ans: 35 during 1st ses; 27 at 2nd
& served: 10/ day time only?
d) This report = for those only come in ses!

Body

A - Basic Issues

- 1 - denial of obvious: just saw him -
speak in present tense
idea of getting used to d.
- 2 - anger at d - why did he leave me, how
could he have done this to me
super-real emotion - fear rejection?
Also, love all love one another - even
if part of family: anger = real
partic so re ch → parent
- 3 - guilt - if only could have done more
th not rational or emotional
meaning: need for praise
not rejection but done badly
- 4 - Loneliness: need to be wth others
at time when "want to be by
myself" ∴ contradiction. Often

in escape mechanism ^{II} we don't know
what to do with, how to handle ^{cope} our grief!

B - Judaism

1 - reality - but quickly & simply
only 1 d, with 2! Don't reward d
but emphasize the living

(2) Purpose - life well lived not deserved
reward - God gives us His trust & love
to fulfill it. - Emphasis on life

3 - Ketubah - not loveliness, but people
30, 11 months. Don't visit -
go with cortege to Cem.

at home - allow em. to come out
Tears & laughter rec. em. not on 1 level

4 - God & Bad, yth d early, in justice
= no answer except our concept
of Life; that has been taught

5 - Camps - not God's fault - man's
cruelty to man; Jew = free choice
salv of soul = virtue but also
learning of man kind = very thing!

6 - emphasis on Life at all times -
Kaddish emphasis all the more so.

- Cruel ← general to specific
- a) worst vict from d. i. bless in life
 - b) Life, re sterility, = blink of eye
but for eye = totality of living
 - c) worst form - not like Satis of
Medic - we look to future!
 - d) Rothman - for all - d. i. for us
but enough quite diff + our healthy
minded, valid + necessary.
- Learned for deal - if only for ourselves,
that, after all, is essence of jud.

Pr.

Heb Tab - Frid eve, Day 16, 1975

(5)

Sermon #6
Folder #18

5/2/75

"Seascope" - play. Ed Albee

Integrating play @ couple meeting sea
monsters - the interaction ~~between~~
couple + daily discussions → interactions
w/ the unknown

- play review

EDW. ALBEE'S "SEASCAPE"

INTRODUCT

A General

- 1 one of most unusual & challeng plays of past season is Albee's "Sscape" & really a pity that taken off th boards so soon
- 2 on othr hand, can understnd & apprec lack of customr appeal bec what makes it so interest to ^{me} ~~me~~, makes it enorm uncomf to othrs; play which asks quest re humn exist & our partic place in world, on sev levels.
- 3 if nt preprd to dl wth quest, ~~even if no~~ ^{not to speak} answers, nt a very pleasant even in theatr.

B Specific

- 1 play, on surface very simple: couple lies quietly by beach, in a cove, surrounded by rocks & shielded frm othrs; picnic basket, blankets, m fr over 20 yrs.
- 2 entire first act, close to 45 min, nothing happens on stage; husb/wife talk togthr of thr life, childrn place in the world & all superficially idyllic
- 3 only as talk delvs little deeper do get intimation f indiv quirks, habits, beliefs which cause disunity bt no more, generally speaking, than is case elsewhr

C Unexpected

- 1 bt, as wth conversation of couple, so obvious pleasa ^{appeal} of beach, air, sun, nt as simple or innocent as appr we have change in envirnoment ar us, unknown to us.
- 2 suddenly, just as curtain abt to fall on 1st act, 2 creaturs slithr up on rock above our couple; they r frm under the sea & thr appearnce totally unexpected
- 3 they paralel conversation: all commonplace, suferfic bt nt re depth; here literal: commonpl, ce beach, sand and life bt undernth evolves ^{diff} new life-form, life-styl and when we confnted wth it, don't know how to act.

BODY

A COMMON FEARS

- 1 that, of c, is crux of first encounter: don't know how to act, how to react wth an obvious presence bt one not familiar to us; perhaps, interp as the Truth bec many in our time never face truth of themselves, of othrs, of world & if forced, nt know how to ~~react~~ ^{cope}!!
- 2 what is reaction of our couple? Immed lie on thr back hands & feet stretchd away frm body, & consciously lie in posture of submissiveness; bt as curtain falls the two new creatrs, not knowing what to expect, ape our human couple & also lie down submissively!
- 3 and we know that thr world will no longer be the sar again and, in certain sense, neithr will ours fr in second act ^{they} begin to exchange information & the sea-monstrs evolve frm grunts into words & we the audience ^{now} become fascinated by exchang of values & knowled

- 4 first lesson we learn is that so obv in life & so rarely unders^{td} now taking place on stage: just as human coupld afrd, so is othr couple tremble wth fr!
- 5 they fr fr life, safety, family, each othr & nt only do they have these frs, as we do, bt have h^{opes}, feelings, warmth & love the same as we do! - -
- 6 othr couple evolvd, as we did eons ago, just emergd frm bottm of sea, are brilliantly made up as seasm, wth big eyes, long serpent like tail & evolve frm slithring on rocks on belly to stand upright! - -
- 7 4 creatrs begin to spk to @ othr re life, children, place, time; ask gen & spec questions, understand a little & puzzld by much more bt find that in gen, nt strangers to each othr *despite the differences*
- 8 & at end of play, when choice fr new couple to go back to sea or stay upright on earth, humn couple offrs to help them in adjustment & creatrs accept; idea of new, higher exist takes over & curtain fall as new "earthlings" take hrt & courage wth words: "let us begin" & that hopeful-theme fr evening & fr play!

B MAN'S INADEQUACY

- 1 basic quest of play, frm analytic pt of view: why must we be unitd only on level/basis of fear when we have so much more ^{to} offer to one another?
- 2 so many retreat into themselvs bec they fear a contact which may hurt them nt realizing that othrs also so afrd & just as timorous, hesitant, unsure ~~thmslvs~~
- 3 bt confront & exchange of two couples also pinpoint our lack of sensitivity; why are we humans so loud while we are not at all clear? ~~Must~~ the loudness always hide our ignorance & uncertainties?
- 4 the human can't answer basic quest re earth, life, ^{highly valued} man, & oftn sub. ^{showing} ~~loudness~~ fr knowldge; on othr hand, ^{we} are ready to do battle fr everything that is trt, ~~obv~~ & superficial ~~bt simplest~~ ^{the other} ~~shows~~ ignrd bec not able to ~~show~~ ^{into image of ourselves}
- 5 or, let us phrase it diff: here are creatrs frm lit anthr world, who ask about us & ths existence/bt hw can we make world intelligible to them, if not intelligible or meaningful to us?
- 6 quest are askd re purpose of life, reasn fr existnc plans fr future, educ of children, relationships between man & woman, concpets of ones place here on ths very spot &, fr contrast, to expanse beyond
- 7 bt to simply ask: what is "sky" nt just asking for definition of a word, which is what mortal gives bt rather, what is implied by that which is above! & so with all else, on every level, for them on stage & most telling: for us in audience who hear questions

asked, & gd questions, and even have answers at the ready bt soon realize, as do humans on stage
 8 that fr new force, new life, new viewpoint, our/answr so much gibberish, literally, bec we know so little, are so uncertain, are so ~~diffused with~~ ^{weighed by} fear, are so loud bec our answers so very fragile indeed.

CONCLUSION

A General

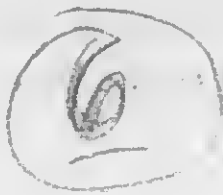
- 1 sorry can nt share all of questions with u ^{altho} ~~had~~ tried to take notes bt dialogue too fast, could nt keep up & then became so interestd in exchange, lost thread
- 2 would urge u to rd play, if publishd bec Albee surely distinguishd author & perceptive human being.
- 3 struck me that he ask of us all: what is even a J q: how the mighty have fallen = just think of what we ^{Pen} might have been, could truly come to be bt how we manage to squandr our intellect, phys, moral power
- 4 just fr personal satisfactn or reward of the moment, or bec easier, nt threatening, req no special effrt
- ✓ As ~~askd~~ before: why we so loud if we nt clear, how we explain world if nt known to us?

B SPECIFIC

- 1 there is no answer except to help one another feel & be more secure, provide some guidance toward ansrs, link ourselves to those who ask fr help & with them say, as did people on stage: "let us begin"
- 2 was strange bt gd play; 1st act ~~dull &~~ repetitive, as are all of us simply trying to exist frm day to da bt then 2nd act: more dynamic, funny, challenging & intellect ^{disturbing} ~~rewarding~~ as "acceptd" called into question.
- 3 we were on stage, we saw own foibles, heard our glib bt erroneous assumptions & may even have felt ashamed ^{threatened & surely challenged} If so, to the gd bec then more concern fr our place.
- 4 that whole aspect of J view also, of c: to know who we are, what we doing here, where we going & to ansr truthfully & directly; ~~nt just "how might have fallen"~~
- 5 ~~bt in~~ words of P.A.: "know frm where u came, where u going & before whom u must give account" & when we spk of "giv acct" refer nt only to Gd bt, in J just as vital, that we must ~~live with ourselves & answer~~ ^{to} ourselves & it is to that premise that "Seascape" is directrd.
- 6 it is a meaningful & challenging play.

Amen.

Heb. Tab., Frid Eve., May 2, 1975



Sermon #8
Folder #18

4/26/75

Book of Leviticus - Pt. IV

Sabb 4th is Jubilee Year

7th yr / 50th year = rest / freedom
slaves freedom

difficultly w/ land & life = theme

- relief philosophy

INTRODUCT

A General

- 1 want to spk fr 4th & last time of Bk of Lev, bk we rd at ths seasn; have disc p/sac, atonem, Holiness: bt today, something ~~totally~~ diff: Sabb/Jubilee Yr.
- 2 diffc fr us to accept ths concept in our time bec we nt an agric people, as was case wth our ancestrs & Lev 25, chapt we emph ths Sab, spks of agric society
- 3 bt, despite ^{handicap}, principle can be apprec by us! ~~bec while superficially dl wth land, really re life~~

B Specific

- 1 fr example, think it a modern agric technique that when we sow & reap yr aftr yr frm land, must go well if we let certn yr lie fallow; but ths in Lev 25!
- 2 call it a Sabb Yr so that the land can rest as we r to rest &, of c, even for the same reasons: in the 1 instance, so poor can gather left-overs (Ex 23:10) & in Lev fr theol grounds: bec Gd rested also
- 3 it was a custom which was transmitted & transferred into other areas of concern also; the 7th yr has many ramifications in legal terms, reTalmud as well.

BODY

A JUBILEE YR

- 1 bt immed extension of Sabb Yr is Jubilee Yr, which = majr aspect of Jewish tradition, fr land as well as fr man
- 2 it is based on Sabb Yr, using formula of 7 x 7 yrs; thus, 50th Yr becomes yr of Jubilee where man or beast of land are not merely to rest, bt to be free
- 3 trad goes so far as to decree that Trumpet, our Shfr is to be sounded at start of ths specially designtd Yr, (much as Cathlics to ths day have spec ceremonies fr Holy Yr, which is also based every 50 yrs.)
- 4 interestingly enough, ths concept only in Lev, the Bk we read now; nt at all in Ex or Deut where such a law or concept might also be found
- 5 it is in ths context that we rd also of indentured labor to be set free; fifty yrs of slavery is suffic for any man & for any reason; as matter of fact, if slave refuses ths freedom, he markd for life.
- 6 everything is workd out fr 7th & fr 50th yr; if not able to work land, sow & reap, Gd will provide doubl portion in yr before & thus enough for all to eat.
- 7 in ths context have famous v: "proclaim liberty unto the land & unto all the inhabitants thereof," on Am. Liberty Bell.

B MAN'S CONCERN

- 1 ^{but} lesson of ths chapt in Lev, ^{as alr. indic} does nt ~~really~~ or only dl wth land bt wth life & that dominant theme here, fr ^{ser pts of view.}

- 2 the concept of rest applies directly to every human being and, as we learn fr^m T, to animals as well. Time & again, it is nt only man who must rest & be able to refresh himself fr^m his labors bt all of hse
- 3 ths applies to ~~animals~~^{servants} bt also to strangers, to sojourners, to slaves & all held in some kind of bondg bec basic moral lesson part of Jud throughout: we ar all one kind of people, all desrv = consideration
- 4 all the more so bec of our history of slavery in Egpt bt more: freedom, nt only rest fr^m wearisome work, is an issue. No man should be enslavd, all men to be free whethr ths applies to slaves of anc Jēwry
- 5 or to modern Jews in Russia, or to any kind of peopl in diff parts of world or in our own land where min. people still enslavd by standards & system of yrs ago which will still nt permit rightful place in soc
- 6 finally, concept that poor must be taken care of, we to practice charity, gifts, compassion fr all nt as fortunate as we; ths part of heritage also to let land lie fallow & nt to harvest what may yet grw out

CONCLUSION

A General

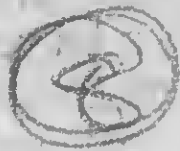
- 1 ths then concept of Lev as we can understand it in four short presentations: sac/P, atonement, Holiness and now: J_ub^lee yr.
- 2 bt see again that in each instance, there is a lessn and that while Lev very old document, applic relevnt even to our own day & age.
- 3 while our study of Jub Yr ths day may loosely apply to land in general, impersonal manner, in real sense as we seen, applies to man in most personal manner

B Specific

- 1 my purpose in these 4 disc to bring mean of Lev to u and if possible to ask you to read diffc & often strange bk bec we no longer deal wth ths subjct matt
- 2 bt there are lessons to be learnd fr^m every chapt & hope u make use of it. Integral part of our trad, of grtest mean if Temple ever rebuilt & still studied l^y by ortho youth bec details of sac nt to be forgotten
- 3 we nt of ths concern bt Bk vital fr us all; hope at ths seasn when rd volume, u too may find some benef^t some gd, some lesson of value in Lev.

Amen.

Heb. Tab., Sat. A.M., April 26, 1975



RA #4

3/14/75

Sermon #9
Folder #18

Contemporary Reform Response
Dr. Freehof

Response - Q & A on changing Xs / issues, based
on Halachic law
4 areas discussed

women → 7. In part 5013
Drop Torah - Fest.
Cremation
Trip to Israel

Book review

INTRODUCT

A General

- 1 term "Resp" nt hrd wth regul in r time bt sev hundrd yrs ago, daily occur
- 2 resp more than a tech term; was way of life. R^a desc of a process of Q & A, in series of letters, usually a community askd basic Q of lead author. & he ans wrd.
- 3 ths b^a sic, an extens of Talmudic disc; the Oral Law b^a ght up to date & diff commun would know how to act & legal opin always basd on trad docum
- 4 all ths partic vital wth J comm scatt; Sheil & Teshuv fr Cairo to Europe, fr Alex^a to Babyl, fr Rhine to Vilna, fr S'fad to Amsterdam
- 5 kept J trad unified re T & rabb authority; all more nec aftr persec & disastrs: Crusades & Inquis. All they had left w^as word fr other commun.

B Specific

- 1 today have rcrd of thousands of these Resp; just to indic Meir of R (b 1215 in Worms) resp: salt of meat, sell real estate, stealing or, fr ex, what of leaven dep wth Jew by X, remove fr Pesach?
- 2 ths flow of q/a, disc & decision never deasd altho ag of Resp, in frml sense, gone bec of diff means of mod communic bt problems, in contemp vein, not ceasd.
- 3 in our own refm movement, lead schlar, Dr. Sol Freehof still receivs betw 150 - 200 quest @ yr; our men want to know how to resolve partic issue wth dec based on Halachic reasoning.
- 4 fr ex: aftr 1st $\frac{1}{2}$ of Seder tak^a off wh robe, where it written? or here, omit cert prayers & sub own reading or, call girls to T^a Nt suff that we do it; what base
- 5 naturally, modern day diff probl & quest than earlier, b^a ght abt bec of technol, explor, communic bt issue always same: on what base our dec? (*Legal base)
- 6 Dr. F now writtn 5th vol of Resp, will cite some exam ths eve; deal wth contemp problms; among these: sell Syn to BlMusl who known vs Jews?, allow homosexuals to frn cong & join UAHC? & even reach back to trad: is is permiss to light candles on Kol Nidre.
- 7 have over 60 issues disc & resolvd; will tell u of 4.

BODY

A PANT SUITS

- 1 can well understand ths Q; more women come in Pantz to rel services & have hrd ths ~~disc~~ ^{deluded} here many times. U & I may like or nt likd it bt issue diff: OK re La
- 2 Dr. F begins disc by tell us q frn Curcao where pass off ships & visit Syn. 1st Q: sightsee or pray; diff?
- 3 Free draws no such distinct bec D 22:5 spks of women in men's cloth as "abom" & in Europe women brnd at stake & labelld as witches fr such "abnormality".

- 4 bt if women nt like men, men nt like women; Resp tells of prohib that men pluck hair frm beard bec too sim to women's cosmetic usage
- 5 on othr hand, cite Purim where men dr as w & w dr as men nt only custom bt accept wth no friction. Issue, in shrt, nt as simple as at frst glance.
- 6 pt is "intent": if seductv, then abom & prohib bt if norml mann'r of dress, OK. N Afric J women always wr pants, pantaloons & perfectly valid; skirts = seduct
- 7 & fr us to be mre tolerant bec Obadaiah Joseph, Ch Seph R of TAviv similar quest & dec: OK, better tha miniskirts & he bases dec on three earlier Resp.: OK
- B DROP TORAH, FAST?

- 1 next Resp again plays wth our faint knowl of custom bt questionable re basis. Drop T, fast? Who? man &/ or cong? fr how long? Diff if scr open or rolled?
- 2 in 1st place, no such law on recrd that if T drp, f rathr, ShA spks if Tefillin droppd, then fast & extension of T drpd. Bt if Tef in bag, fast not nec!
- 3 bt if see T brnd, Keriah = sign of mourn, as is fas. Bt if T droppd on Sh, what do then bec nt allowed to fast on Sh! If fast, 3 success days aftr Sh or, diff view: M, Th, M aftr initial Sh bec that's when T is read.
- 4 more lenient view: cong fast 1 day only & ^{now} if too weak (bec preserv of life above all else) [^] give char. On othr hand, the concept of fast 40 days (nt night) is mre Minhag & finds no basis in Law.

C CREMATION

- 1 more & more of our people ask re Crem & suspot that in yrs to come, ths more pop meth of burial. We knw J attit is vs it bt quest askd of Dr. F slight diff
- 2 a dying man writes instruct fr crem in his will bt fam, some of whom are ortho, vs it. What to do?
- 3 conflict obf: 2x in Talm = Mitzv to carry out instr of d! bt ortho vs it, bec crem Roman custom & ths = paganism & also spks vs resurrect = trad belief re E. Furthr, Caro in SHA, Mitzv to be b in earth. Conflict
- 4 fr ortho r & Jew, no quest bec his trad wins out & no crem; fr Ref, no problm bec most of us offic at crem, altho vs it & don't like it; in case of confl as in Responsum in quest: even ortho must nt go vs expresswish of a dying man
- 5 presume he knew of conflict & had def ideas. Greater Mitzva is to go wth wishes of decesd.

D TRIP TO ISRAEL

- 1 finally, issue hrd frequently in our time: ~~fr son~~ ~~reasons~~ couple savd fr yrs to visit Isr fr month bt now need money fr son's college educ. How should

- money be spent? nt rel oblig on part of every Jew to go to Israel. ^{2nd spec.} if money avail & ths money spec design?
- 2 know it is a del duty to go; Mishnah: man may div w if she won't go wth him; Rashi: entire fam may be compld to go along wth him, (He need nt give back money stip in Ketubah; that s how serious an issue)
- 3 othrs: too dangerous (in 11th cent) what of kids; depends on length of travel. Reverse: OK to lv Palest fr the Diaspora?
- 4 in our case, son to college; presume sec educ! If rel educ diff matter again; bec Torah above all else. In essence, in our case, quest is moot & of no real conseq bec a) par merely want to visit, nt settld & no rel oblig involvd; b) sec educ of no concern to rabb authority. The parents should do as they wish.

CONCLUSION

A General

- 1 these then but four of Resp of interest ~~to me~~; many othrs, as I ment, deal wth converts, strikes at cemet, adopt, sterilization, ~~the~~ reconvr of Ex-Nun, & marriag of a pregnant bride
- 2 ~~all quest contemp~~ & these only half to 1/3 of all askd bec seem most interest & illustr what is contemp
- 3 in 100 to sev 100 yrs frm now, give gd insight into our concerns

B Specific

- 1 bt hope that future disc of ths matrial also will note our concern wth Halachic base bec that paramount to mood of our time, espec re Refrm movement. ^{fit change since early}
- 2 do nt go to extreme left & make up own rules & reg to please ourselves or our people or how we think J should be bt, rather, always seek Halachic base.
- 3 that vital & shuld be enc & spks well to evolv Jud. To our credit alwyas enc questions & bec never fear quest, remained intellect strong, alert & progressiv. May it always be ths way.

Amen.

not change meaning for sake of change

Heb. Tab., Frid Eve., March 14, 1975

9

Sermon #10
folder #18

4/12/75

1. Cuthberts - PT ~~TH~~

Holiness Code

Chapter 19

What is holiness? set apart us for or to God
reverence, awe

relig philosophy

LEVITICUS: PART III.

INTRODUCT

A General

- 1 once again spk of Lev, ths 3rd in series to explain ths interest bt little known Bk.
- 2 earlier, spkn of sac/p and atonement practices; ths S spk of Holiness Code, one of mainstreams of ths Bk

B Specific

- 1 have many diff themes or layers or strata in Bible & two fnd in ths Bk of Lev: a) P: what we already spoken about, & H: what interests us fr ths day
- 2 H spks of sanct, morality, respect, calendar; is addressed to people: bth sing & pl, and ends with the phrase "I am Lrd yr Gd" at least 50 times
- 3 priesthd is hardly mentioned bt actions of people r placd on very specific, high, noble level & therefr the tenor, the mood of earlier chpts, wth emph on HP and sac, completely diff & ^{above} easily noticable.
- 4 what is Holiness? diffc to define bt re our purpos & in day/age/usage of Lev characterized as: something sep, diff, set apart, usually fr service to Gd
- 5 there is a reverence, awe, sanctity/involvd & it applies to land, people, man, Gd, relationships
- 6 all encapsld in phrase: "Ye shall be holy fr I Lrd yr Gd am holy"; and: "u shall lv yr neighbr as yrself, I am the Lord." All contained therein.

BODY

A CHAPTER 19

- 1 ths essence of H Code and always cited fr its concern wth human needs & ~~concerns~~ ^{responsibilities}. Note some of the verses:
- 2 "fr" m & f, keep Sabb;
- 3 rp harvest bt not wholly so that poor & stranger OK
- 4 nt steal, deal falsely, lie; swear by Gds Name
- 5 wages to be pd at end of each day & nt wait till AM
- 6 nt curse the deaf, stublingblock before blind bt stand in awe befre Gd!!!
- 7 these stardards on very high plane, unlike othr ppl nt gd up & down as a talebearer = gossyp
- 8 respect mighty, rich & poor alike; lv neighbr as thy ^{self}
- 9 & again these unusual fr thr time
- 9 chapt ~~goes to~~ end: indic that stranger & homeborn are one & the same & love him as thyself bec strang in E
- 0 fin, lly, just balances, weights, measuring devices. ~~th~~ then a chapt of such power & influence that if all peoples would obey, ths surely better world & concepts of H very much a part of all of us, fr gd!!

B Calendar in Chapt 23

- 1 ths chapt quite diff frm others bec it spks of oblig of people to keep thr holidays and holydays bt since we know them already, here ~~reiterate~~ ^{reiterate} but still diff

- 2 first, of c, comes the Sabbsth as if understood, no spec reason given & no ref back to Creation of Exod
- 3 then ^{from Exod} stranger concepts: what we know as Pesach, div into eve = Pesach, & days to follow = fest of unl bro
- 4 there are sev other festiv incidents which are either diff frm when we began or have mergd in due time or are simply misunderstd: fest of 1st fruits as vs Suc
- 5 time betw holidays mixd up bt essential observances are there: Shevuoth and Succoth so that our three "pilgrim" fest acct fr
- 6 bt, no ref in entire chapt^s re going to Jerus so tht we can deduce ths either taken frm grantd, nt known or much later custom of our people.
- 7 again, exhorted to lv produce fr poor & stranger
- 8 in capsle form: RH & YK and type of occas it is re solemnity, afflict yr soul bt as indic last week: no fasting is mentioned & concept of "afflict soul" is left entirely to interp of later generations.

CONCLUSION

A General

- 1 come then to end of H Code & what it represents; a personal commitment to Gd on part of man/people
- 2 here no priesthd, no sac, no involvd ritual bt a more personal concern on part of man as to how he is to live & that forms bases of rel commitment.
- 3 H refers to rev, respect, awe, dignity, sanctity & these elements of rel life neglected up to ths point & thr introduction into J life welcome change.

B Specific

- 1 what then at issue re thrd lk at Lev? Rel nt only ritual & function bt manner of living as well.
- 2 in ths aspect, H antcpts the prophets & ths our tra-
dition as well; we more in common wth H than wth P & rel the better & more pertinent because of it.
- 3 to convince people to know & live acc to H is task of every gen, even ths modern one, bec all concludes wth basic premise: I am Lord Yr Gd.

Amen.

Heb. Tab., Sat. A.M., April 12, 1975

Leviticus, Part III.

10

German #11
Folder #18

4/4/75

Yom Hashoah, 1975

related to uprising in Warsaw Ghetto
now recall not only ↓ but all who stood up,
fought + those who perished

Wiesenthal - Murderers Among US
@ the Nazis who fled + now live among
US communities. Need to weed them
out + send 'em to trial

Relig philosophy
holiday remembrance

YOM HASHOAH: 1975

INTRODUCT

A General

- 1 the obs of Y HaShoah, Day of Holoc, bec annual pract in our cong & in cong throughout US & world; origin: relatd to uprising in Warsaw Ghetto
- 2 bt now, day of rememb & reckoning^{as} we recall nt only those who fought & perishd at W, one of 1st if nt the 1st resist to Nazi, bt recall waste of six mill/
~~under normal circumstances~~ ^{even in other times} ths obs, ths mem day, would be end of it, we would fulfill our oblig by rememb
- 4 bt, of c, these are nt normal times & it is nt a normal occur; to use the very word "normal" ^{is a} contradict in terms. _{in rel to Y Hash}

B Specific

- 1 problm is that first, no matter how many yrs pass by we can nt forget what happened directly & personally to ths gener of our people
- 2 fr all too many of us ths nt an episode of & relegtd exclusively to hist bks (as Inquis or Curs might be) bt survivors who exper Holoc on own bodies with us & fr thr sake, as well as fr those who did nt surv, we owe it, as moral imperative, to rememb & recall!
- 3 bt more: in most other instances the perpetrator is held responsible & punishd fr crimes vs man bt in r instance, many of perpet nt punishd, indeed: free & ths a situation defies reason & basic humanity
- 4 if fr no othr reasn, then, ought to obs Yom HaShoah

BODY

A WIESENTHAL

- 1 the pt that some of perpetrators still alive & living in relative comftr, even if in obscurity, recently highlightd by two movies: Night Porter & Odessa File
- 2 in bth saw that Nazi who escpd was able to make way & lvd in relative safety; whole concept of Odessa = secret organiz which helps former SS Men to flee abrd & to escape retribution of nalt & rel grps who survivd despite attempt to destroy them
- 3 it is ths tragedy of survival on part of criminal element which brought out by S. Wiesel in his remarkable, documntary bk: "Murders Among Us" of a few yrs ago.
- 4 tells of his attempts to bring former Nazis to Justice, to ~~find them~~ & ferret them out frm hiding place & to make world conscious of task still undone & thnded to avenge d of so many millions of innocent p whosd murderers & torturers should nt be allowed to live in peace so long as one survivor is left to be a witness for the prosecution
- 5 Wiesel tells us of his wrk, Eichmann story in

particular; but lesser criminals also who quietly seek to lay down their reps as "beasts" to fellow man, of power of ODESSA org. But ~~that~~ SW will ^{not} let them persevere
 5 problem 2 fold: a) SW age, he is ^{now} 70 & no longer able to work as diligently as before; b) statute of limit, which expires after 20 yrs & Nazi criminal not liable to prosecution
 6 in short, time is running out on several levels.

B IN AMERICA

1 it is in this light that work of several org in US ought to be appreciated more because they take up slack left by age of Wiesenthal; refer to those groups who as recently as last yr, 1974, brought issue of Nazi war criminals ~~in~~ hiding to public attention & public view
 2 Soc of Survivors of Rega Ghetto, for ex, protested in front of house of Boleslav Maikowski in Menneola because he traced as murderer of thousands in Latvia & found guilty by Sov Court & sent to die in 1965
 63 others are hiding in Del Mar, Calif, S.F., Indianapolis, Cleveland, Tacoma; only recently, Hermine Ryan a former prison guard deported & now awaits trial in WG; while
 3 another war criminal: Andrija Artukovic, former Int Minister of Croatia withstood Yugoslav extra & resides in LA
 4 these protests picked up by wire-services & featured prominently in Post, Times; picked up by news media;
 7 ~~picked up & supported~~ ^{endorsed & supported} by Rep. Eliz Hotzman & while some say only 38 alleged Nazi war criminals still in US
 85 TIMES of May 21, 74 states that as many as 73 Nazis in US over past 25 yrs. It is an intolerable situation that by fluke of law these alleged & accused war criminals can live in our country in relative peace & security
 4 6 most recent example, cited only last Sat (3/29/75) again in TIMES re Rumanian Orthodox Bishop of America: Valerian D. Trifa accused of atrocities & now living in Michigan, as head of his Church
 9 7 Wiesenthal's bk, ^{new} "The Murder among Us" has application also to us; there are murders among us as well and they ought to be found, rooted out, prosecuted & convicted because, as message of Yom HaShoah implies: that is our sacred task and obligation & that our duty re memory

C REACTION

1 but why not more successful in bringing these people to justice ^{by any means}
 2 it is a question already asked & answered in part by Wiesenthal
 2 1st: there is the Law which at least is followed here because to abrogate Law for revenge makes us as bad as they were in their time of power & we can't ^{live} with that law
 3 but more: what makes task so difficult is that people, in gen, & neighbors, friends in particular, will not believe the horror of which we accuse the alleged Nazi.
 4 SW found this time & again; the jury & the towns-

people would simply nt believe that ths nice man was what he was accused of being; why, he grew flowers, petted the dog, gave candy to children & simply cld nt be one & the same who causd d' fr thousands.

5 same here in Mineola, wth Mrs. Ryan, wth Bishp of Roum Ch, ~~wth man who gives to United Fund~~. Bt SW & local grps, such as surv of Rega Ghetto, prove the truth regardless & fr ths to be commended & wrk mus go on.

6 The Murd Among Us also; ^{longer in} no ~~to~~ such numbers bt as long as one remains safe wth bld of our people on his hands, he should nt be allwd to rest & that is up to us.

CONCLUSION

A Gener 1

1 there is a danger in ths kind of obs & sermon: we view all othrs wth suspic & as potential anti-sem & worry how far thr potential fr destrct will go

2 ths nt the pt: there were many gd & decent Xians, in worst of times, as SW indic inhs bk, & as specl place at Yad VaShem indic in Jerus, & as ever balan cd mind will allow

3 Yom HaShoah is nt to curse the othrs bt to rememb the dead & ~~the deed of~~ ^{to avenge} the past; that it may never happen again fr plan fr genocide alm succeeded. We only ones left to prick consc of mankind

4 ^{we remember!} ~~whether~~ in terms of paranoia re Israel (that simply will nt lie at ft of Egypt) or that we protest & indic our hurt & our mem in front of houses in US of alleged former Nazi criminals, ^{we remember}

5 none of us are safe as long as they are allowd free

B Specific

1 bt, of c, we can never brng all to justice & reasn obv, as SW tells us: testimony of close to 11 mill natls, rel, creeds missing fr full indictment

2 can use then occas such as ths primarily to take note, take heart & rememb that thr lives, thr suff, thr deaths shall nt ~~have been in vain~~ ^{obliterated}

3 it is fr ths reason then that we mark Yom HaShoah, in ths song, frm yr to yr; & ^{we} remem our lvd ones in our hearts & minds as El Mole Rach is chanted... please rise.

Heb. Tab., Frid Eve., April 4, 1975

YOM HASHOAH OBSERVANCE



Seminar # 13
Folder # 18

3/3/75

Yisroel Pesach

We all experience death in our own ways
no one knows how we feel @ a loss
yet others may experience the deceased's
smile, touch, kiss - a link
find community in synafigre

- social issues

PESACH: YISKOR 1975

This occas to feel very inadequate; how stand here & spk of D when it is so very personal almost an invasion of privacy!

Nt ^{really} possible to represent here on pulpit as r, counsellor, teacher or any of usual functions bec each one loses his own & feels fr himself.

D, grt leveller fr deceased & also fr bereaved; no one else can feel loss as deeply as we ourselves.

Recall mothr? love, warmth, dev, she rep life; how can one be comforted?

Fathr: author, purpo, strength, vitality, example & who can equal it?

Husb: initiative, start of life fr two, goals

Wife: home, children, sharing, trust and dedication to each othr & above all, to the future

Togethr wth ch, br/sist, lvd ones & friends they now gone & we remember them & we feel loss all the more so

What links us this hour? Espec if can nt feel loss togethr?

Memory of having been touched: by hand, smile, ^{his} tear in whatever manner having felt thr presence if even in a whisp of air, delicate, ethereal bt touch, still!

It is way we touch ch, mates, dr ones: to let them know we there

Psydh in illness, loss, desp: touch & make contact so that othr X nt alone! This memory which sust us.

Same wth Syn also; has touched our lives & lives of those who now no more. Gave us touch of dignity, tradition link to family, honor, pride & knowledge & elev r lives

Here esp. touch together as one family & we feel the loss & deeply miss you

Bec of this ask u to supprt our Syn as u rememb names & deeds of yr lvd ones here: bec of manner in which we touch one anothr & enriched our lives. We bettr bec of touch & hope u will give us support & strength, spirit & mat, to cont gd work

. Through our strength we will here touch others, fut generations & Jud will nt merely survive bt prevail.

Will ushrs pl come frward...

Heb. Tab., Pesach Yiskor, Th A.N., April 3, 1975

13

Sermon #12
Folder #18

4/5/75

Lenthus - Pt II

Sacrifice in Temple - show mind of ancient Jew
Lenthus chap 16 - practice of atonement
order of sacrifice B/c of # done right, # valid
+ sins not forgotten

relig philosophy

LEVITICUS: PART II.

INTRODUCT

A General

- 1 this time of yr rd frm Lev, little known bk bec dls wth aspects of Jud long rejectd by us: sac in Temple
- 2 at same time, ought to be known to us, nt bec practc bt to show us what mind of anc Jew was like, what he hopd to accomplish wth his manner of worship
- 3 this fr sev wks, total of four, want to disc Lev & its ramifications; this secnd such talk wth last two over next three wks

B Specific

- 1 this Sat want to spk of one chapt bt one of most/vital nt only in Lev bt in all of J trad, Lev 16 which ~~spk~~ ^{talks} to us of anc practice of atonement
- 2 we know this occas as being related to manner of hos. to Yom Kippur; we are told that ~~sac~~ ^{also} fr atonement is to be day of rest bt more: time to afflict r souls.
- 3 over course of cent, some of words in this chapt come into modern usage, partic word "scapegoat" = find her

BODY

A PRIEST

- 1 what pt out already in first talk on Lev: that sac & what comes wth it no haphazard matter, noth left to chance & all organizd & arrangd properly:
- 2 kind of animal needed fr sac is disc in detail, also the manner of dress for Aaron ~~has~~ head officiant; we learn of the censer, the incense, the manner in which he is to sprinkle the bld of the sac
- 3 every step is vital bec if nt done correctly, nt val id & sins of people nt forgiven, which would be a tragedy; have Mishnaic ref to manner in which HP to rehearse his role prior to YK, so nt to make mistake
- 4 again, we who nt used to sac worship may lk to it as simplistic, as obsol, bt to that gen, very serious!! Bec the priest was then very often what he considrd to be in r time in RC rel: an intercessor fr people
- 5 in short, if he does not follow precise rules & reg, if he is nt proper in his mood, condct, role the very essence of his task in behalf of people, useless & this contrary to spirit of people, human nature: want to be reassured, we will be forgiven.

B SCAPEGOAT

- 1 bt then comes actual sac & that proeprly done bt here an added dimension ~~nt usually found in othr religions~~ fr while some animals are sac, killed, one is not.
- 2 this the diff: he becomes the scapegoat & atonement process does nt follow usual procedure; nt offerd to go wth othr gifts bec this something diff; insight is remarkable fr some people: don't offer rns/draugres, to God - need to find diff way to deal wth this issue.

- 3 accomplshd thr end by diff method: HP laid hands on goat, passd unto its head all sins of people & sent it out into wilderness to die; thus, sins ^{charged} ~~went~~ out as well & people were free
- 4 people saw ths happen, very concrete & real, fr anc mind partic useful; far more effective than ~~our~~ phil-losophical aspects of rel in our own time. People were now at ease
- 5 (know ths ~~later~~ part of other peoples also; ^{love} people followd goat till edge of wilderness, some pushed it into ravine, some gave fd & drink on journey & a grt many superstit rites incorp into act ^{ht} essence:
- 6 people see phys destruct of thr sins; thus: ^{pure} & frm psych pt of view, ths visible atonement supreme.

CONCLUSION

A General

- 1 HP, Aaron, merely a functionary who had to do his job ^{correctly} ~~properly~~ or else no proper atonement & as he began ritual so end it properly: had to wash clothing, etc
- 2 bt center of attention really centrd on people: how they to act & there we have no real, final insights: wither to rejoice that goat now dead & thr sins over or, another ~~dis~~sign in T: afflict yr souls; ~~indicant~~
- 3 a descript not ever defined in Bible & therefore left to rabbis to disc, evaluate & finally formulate. Ths even on YK have to be vague re our observ

B Specific

- 1 bt what is lesson in all of this? that atonement fr us diffc & troubling aspect of rel, nt as simple or as direct as in former centuries
- 2 nt sure whethr ths fr the gd, ^{nt} often feel nt gd at al bt ths manner of our life today & few want to retrn to days of sac, to sending goat into wilderness.
- 3 rel therefore all the harder: essent in our hrt, mind life without recourse to scapegt to allev our sins! ~~rel & rel life, as Deus stated: in hrt & mouth that we may do it = live it & seek atonement on our own.~~ ^{love}
- 4 that should be task nt just once a yr, on YK, bt all times & that is modern inference of Bk of Leviticus.

Amen.

Heb. Tab., Sat. A.M., April 5, 1975

Bk of Leviticus, Part II.

12

Seder # 14
Folder # 18

3/27/75

Pesach - 1st morning

Seder = order
taking the "order" we use today +
carrying it over into red Jew
lives

feeding hungry
Supporting Jews in other war torn countries
"4" having 70 nite events = wrong

social issues
religious

Y - each its own way; autonomy
complaints from Mr. to right

reply: from Mr. Michele - Ex Dir -
Nagle: 11/21 Champagne Candlelight Dance
pay at door - \$3. - admission
(adv in Aufbau?)

Disc at Fed - LI kids go to X Churches for social
acti - bec no J alternatives: open
Y for socializing!

INTRODUCT

A General

- 1 last eve an occas many of us will rememb fr long tim to come: gd mood, high spirits, close to 300 indiv partic in our Seder; family spirit
- 2 one of those occas where want everyone to come and join us; show others what it can be like, that what we offer, give to community, truly rewarding.
- 3 on othr hand, while holiday of P brings with it many pleasures, also a very complex occasion bec so many strands interwoven & most people nt aware
- 4 fr ex, find in sev classes of adults I teach, basic words nt known: Pesach = skip over; Haggadah = Story Dayenu = melody OK bt "it is suff" nt known, etc.

B Specific

- 1 what also nt known is word which charact our exper last evd: "seder"; many don't know its definition
- 2 some say: prayer, story of ex, word fr plate; othrs: confuse wth Seudah = meal, bt linkd to same rt frm which derive word Siddur which nt PB bt "ORDER" of prayers & similarly: Seder = order of proceedings.
- 3 there is an order, a logic, a system to what we do at the table, ^{how proceed} ~~fr~~ recounting the story; there is Seder
- 4 Hallel at ~~beg~~ ^{middle} nt beg; Kiddush at beg & nt at end; the Q at beg whre makes sense & songs at end of evening.
- 5 even w^{thin} ^{this} framework have cert standard & order: 4 sons, 4 quest, 4 cups & examples could be multiple. In short, ingredients at Seder are ~~delat~~ ^{dealt} wth properly, in order, systematically bec there is reason & logic to what we do, ~~what~~ ^{who} we are, why we do ths way.

BBODY

A NO RELEVANCE

- 1 bt what strikes me & what disturbs me is what while we follow logic of Seder, we do it in a vacuum & often without relevance to our everyday lives.
- 2 ths nt rel, at least to my way of thinking; can not isolate message of faith frm experiences of daily existence; if rel relegatd to Sanct alone, to Seder table or ceremony then of little use fr gd of mankind
- 3 re our actions & attitudes in comparison to what we say at Seder, there is no order, ~~no~~ ^{no} logic, ~~no~~ ^{no} tie betw ^{to} our words & our daily commitments.
- 4 for example, and will cite three, think of phrase in H: "let all who are hungry come and ~~eat~~". We say ths bt it does nt affect us bec we scarcely give a thought to those of our fellow humans starv to deat
- 5 CPSnow div world into 75% starv & 25% seeing it hap on TV. At very moment we invite othrs to share our superabundance of gd food, we desensitized to needs of others

6 it is nt that we should desist frm eating, that is hardly the pt; we should nt ignore outstetchd arms-
 fr if people far away without indiv faces, soon our own, right here at home, ~~also~~ callously ignrd also.
 7 take secnd example of lack of logic & order re Seder & our lives: we spk at ths holiday of freedom & we of ths gen, cert of ths cong, know what that means
 8 all too many of us barely escpd phsy enslavem & dth bt I fail to find a rallying pt in our people fr the Jews of Russia or Syria or Iraq. Where our particip in rallies, causes, meetings, exopt fr yth grp?
 9 ths nt fr us? Just opp: fr us & our kind bec we know & if one of us, any of us, know freedm, can nt obsrv ths holiday occas & ignore those still in prison. It is contrdctn, nt SEDER, do spk of freedom on one han & ignre^t plight of our brethrn (in shmy. M)
 0 they feel as deeply as we; nt Nazis, of c, bt persec & as we suffered & wept, so do they.

1 third example also pertinent: we spk of ex to freedm in Canaan, hope fr PL, yearning of Moses, achievemen of Joshua, cross of Jordn & State establ in 1948
 2 bt some in ths cong who nt given to UJA or Bonds or anything pertain to needs of Israel. [It is a Chillu HaShem, prof of Gds Name, & cert no sence of order, ~~sequence~~, logic that we obs beg of journey & now we attained it, do not support it. Makes no sense & our words at Seder no more than that
 3 in short, while exampls could be multipld, I'm sure that my pt understood.

B Y at NAGLE AVE.

1 bt issue nt yet resovd; SEDER lacking nt just in the areas mentiond bt re our own community as well; lack of ~~logic also~~ in ~~other~~ areas of concern *close to home*.
 2 u know of Y at Nagle Ave, a J org, spons by Fed, a J institution &, I admit, majr force in our community. Bt what ~~strikes~~ ^{strikes} me is that Y ^{ought to be} is first & foremost Jewish & that its purpose: to serve Jewish people as it is supprtd by J funds *with neighb. charge*
 3 while over yrs, naturally, all are welcome it does nt emphaze holidays of gen community; yet, self-deft when Y adopts relativ new pplicy of sponsoring event fr both yth and adults on Friday evenings
 4 where is SEDER on that level; where is logic, order, system of relevance & as one who is concernd that we live accord to what we say, resent desecr by Y of Sh I think it is abhor, uncalld fr, unnecessary &, above all, it is contrary to J spirit in gen, & Shab, part!
 5 Ths nt first time, some yrs ago: J yth held disc me & progrms & aftr disc let it be since wantd J yth ~~in~~ some protective J umbrella & if nt at Syn, why nt

6 bt I quest judgement then also; ^Ithe only ref r to do so; quest it now again bec theater productions on Frid eve &, am told, Champ Candlelight Dance on II/2. Is there an order to this, our, J community?

7 am nt split J comm, want to assure u; wrote to Mr. ^{Rich. Weisbach} Pres of brd of Y bt nt even courtesy of ~~Mr. St~~ & Mr. St seems totally unsymp to "rel" pt of view in these matters.

8 am nt alone: Mr. Kahn, Pres of JCC of Wash Hts & Inw where we of HT memb, wrote to Mr. MICHELE who is Ex Direct of UJA, complaining bec ths flaunting of J trad angers many people & since Fed & UJA mergd, no contrib - ~~not to Fed~~ ^{not to Isr!}

9 answr: each Y is autonomous, give money to Isr anywa bt that, of c, no ^{responsible} answer ~~at any time~~. Ths either a J community organiz & accepts ^{money} frm us under ths designation or does not; ^{if supprtd only by Fed fnds} a diff matter bt ths nt the case at all.

0 as long as accept funds frm us, should relate Jewshl and to willingly desecrate Sabbath is not acceptable. We suffr from attendance, Jews faced wth dilemma re thr loyalties, J aspect of Y should nt be ignord. In mod soc, people torn in so many diff directions, J people should nt be divertd frm one J on Sh ~~bt~~ ^{and J}

CONCLUSION

A Action

- 1 what course of action can we take? In all instances cited, can fulfill our obligation & make words of th ceremony come alive, pertinent, relevant & personal.
- 2 if u want to eat little less & give to humanit cause re world hungr, can give u reput address & organiz; & suff poor in city, J or others, who can use help
- 3 rallies fr Sov Jewry adv in paper all the time & jus wanting fr u to partic; to give to UNA nt a gracious gest on yr part bt really yr rel oblig & no excuse.
- 4 finally, as far as Y is ~~concrnd~~ wish u would write letters of protest to MR. DAN STEIN, 54 Nagle Ave & tell him, in few words, that sanct of Sh should be maintained, espec by J org, & that programs on Sh be discontinued. Sign yr name, ment mine if u will & let me know what happens.

B5 Specific

- 1 we can nt just sit by & let words flow frm our mouth without being aware, without knowing, without concern. We are, & can be, ~~ever more so~~ a vital link in communt, a force to be recknd with, a centr of J life
- 2 bt if that is to be case, ignor of our trad nt tolerable; we must know what our trad means & once we do know, then live accordingly. ^{Must have Seder in our lives.}

- 3 if Seder means order & if there is order, let that order be ~~known to~~ ^{followed by} us throughout & let us live accrd
- 4 there must be system, discipline, a cert progression for everything to fit, to hold, togethr & that is precisely, concept of Seder which symb ths fest occ.
- 5 let there be order in our lives, let there be order in our community &, perhaps, in due time, by time of Sedorim to come, there will be order & reason & logic [fr gd of mankind] in world about us.
- 6 let that nt be mere words, not just hope & trust, bt by virtue of what we do & what we are, a prayer fr reality.

Amen.

Heb. Tab., Th A.M., March 27, 1975

1st AM Pesach

14

Sermon #16
Folder #18

3/22/75

Lenthus - Pt 1

o bk \Rightarrow 4 pts, 18 15 chapters: sacrifice + priesthood
indicate mores of ancient, complex society = integral pt
of our ancestry

o Th = regulated. Do not have freedom of
interpretation \rightarrow need to "get" this
for whole bk to make sense

relig. philosophy

LEVITICUS: PART I

INTRODUCT

A General

- 1 ths wk begin read of Lev, 3rd Bk. Spec kind of vol bec relates ^{only} to Temple worship & unlike narrat of oth bks. Purp & scope of Bk diff frm others radically!
- 2 can see ths best when note that ~~frm~~ Ex, when on way frm E to PL, interruptd wth Temple bldg & furnishings to 4th Bk: Numb, when resume journey; consequently: last part of Ex belongs to Lev & interrupts natural flow frm Exodus to Numb.
- 3 fr next sev Sat AMs will spk in gen terms on Lev to give some indic of what is involvd here; dividing Bk, almost arbitrarily, into four major sections.

B Specific

- 1 ths wk want to begin, logically, at beginning! first 15 chaps deal wth laws of sac & priesthood & some say that these sev chaps go back to Mosaic times
- 2 othrs, of c, more recent & deal wth establ Temple, probably in Jer, & therefore reflect settled life of p and bec of what is disc & important, provides interesting insight for sociol, anthropol, archeologists.
- 3 even most primitive aspects of first part of Bk, indicated many nuances of ancient, complex society which we must never forget, was integral part of r ancestry

BODY

A SACRIFICES

- 1 it is these portions of volume which go back to most anc times, perhaps as far back as Mosaic origins, bec ^{sac} can be done in wilderness as well as in settled sett.
- 2 what is so fascinating is numb of sac offered, and each for specific purpose; thus, nt only name of sac bt under which conditions to be offered.
- 3 fr example: burnt, cereal, peace, sin, trespass and guilt; sin: searing, touch unclean things even if unwillingly, uncleanliness of a man, oath frm own lips
- 4 finally, still under heading of offer/sac = blood, & what is to be done with it. Blood one of key aspects of whatever done on sac altar bec anc man knew that it was life source of whatever lives.
- 5 as conseq: blood had to be treated in cert manner, had to be channeled, had to be avoided or sprinkled as the case might be bt could never be eaten by man, or death
- 6 in short, we deal here wth vital aspt of worship & one remained wth trad until destruct of Temple in 70. Sac then accomp wth singing of Ps, wth music instrum &, of c, our prayers a substit; ortho Siddur still has ref to sac, still studied by Yesh Vochur, still basic hope ~~at~~ return to Z ~~of~~ rebuild of Temple.
- 8 part of fabric of our inheritance & basic to Jewishness.

B PRIESTHOOD

- 1 bt, of c, syn wth sac = priesthd & ths nt only then
bt now as well; nt in Jud, interest enough bec R =
teachr bt in some forms of X, partic in Roman Ch
where priest really offers sac of Mass.
- 2 bt in Lev rd of ministry, consecr, installation, ho
to clean & prify people & sac animals, how men are
to dress when ministring at altar. Noth to chance.
- 3 again, diff frm othr anc peoples bec here no magic
words, no formulas or incantations; rather, proper
action; & spec words nt till many centuries later.
- 4 place in priesthd earned? not at all; had to be prt
of a family, desc of Aaron or related to his family
or specially designated
- 5 bt even two of four sons of Aron, Nadab & Abihu, not
spared when they offer "strange fires" to Gd; are
themselves devoured by flame with no chance for disc,
explanation, remorse.
- 6 never learn what "strange fires" exactly were bt we
see suffic for knowledge that no divergence allowed
and, what to be done, uniform & prescribed or else
sac nt accept, people nt purified, priests in error

CONCLUSION

A General

- 1 ths then first aspect of Lev: sac and priesthood &
we see what a regulated way of life it was. Freedom
of express as we have in our time, nt permitted.
- 2 entire bk of Lev depends on understand of this bec
here nt deal wth Gd bt our stance toward Him & info
clear: if we don't do correctly, no clean, frm Him.

B Specific

- 1 bt ths brings anothr pt: seen by othrs as well
- 2 most of Lev only what to "do" bt never what of feel
emotions, needs, what it meant to people; indeed, no
ment of what was said, as already pt out.
- 3 ths key diff bet our ^{modern} type of rel & ^{ancient} theirs; we also
deal in feel & needs & offer more of man to god so
that we in communion nt only by what we do bt also
by way we think, dream, aspire, believe
- 4 thus, offer what is best to Gd, whole of man.

A, en.

Heb. Tab., Sat. A.M., March 30, 1975

Lev. Part I/

Sermon #17
Follow #18

March 7, '75

What we learn from Exodus

- 1st pt @ Exodus, last pt - ~~the~~ building Sanctuary
- 2nd point - we as a people + we as a religion
- 3rd Humanity - ppl involved are average ppl
w/ a big goal but can get goal if it is
sufficiently worthy
Them like us.
- ① Exodus.

social issues
relig philosophy

WHAT LEARN FRM "EXODUS"?

INTRODUCT

A General

- 1 ths wk, aftr period of 10 wks, end read of Ex, which is 2nd of 5 Bks.
- 2 unfort all too few attend our Sat AM service &, as a conseq know very little about what transpird in ths portion of our people's history
- 3 & that is why, ~~at the late date~~, want to review "ex" bec it is very import to totality of our Judaism, to what fashiond us in past, to make us what we are today

B Specific

- 1 we ought to start our review of bk wth secnd lk at t ~~name~~ bec neither of two design we use do bk justice:
- 2 Shemot: follows Heb trad bt poor pict of what is to come; "Names" = 11 sons of Jacob who came to E (Jos be ing there already) & we told migrants = 70 souls.
- 3 "Exod" slightly better bt still does nt encompass to tality of Bk; exod rders to grt event, of c, bt touches on only first 15 chapt; have total of 40!
- 4 frm titles, then, diffic to find essential of bk bec even if exod = dominant theme, how reconcile that las portion of bk devotd exclusively to bldg of Sanct?
- 5 to get essential, bk's message assessed diff ways.

BODY

A EXODUS

- 1 there is, of c, no denying the fact that exod is the ~~primary aspect of~~ ths bk; everything hinges on it: Joseph, Pharaoh, plagues, BBush, parting of Red Sea
- 2 it has often been mentioned that our preoccupation wth ths event is peculiar bec most peoples would want to forgt slavery & sojourn
- 3 bt there are others who see precisely ths concern wth ~~one~~ less glamorous aspect of past as part of our in-herent strength; rememb of ths episode molded our charactr bec having been slaves & then exit to freed
- 4 in all the cent, we have nt lost our concern wth freedom of our own kind &, hopefully, wth freedom of all those who still languish under oppress yoke.
- 5 bt even more: our rememb of ths event & what precip it brings an added dimensions bec we now admit that exod nt just fr those who left E bt fr all of us, which is the refrain we hear constant. at Seder table
- 6 exod nt fr one gen, ^{wx} fr one people, as one example; just the opp: universal ideal, fr all, for all time & while many might disagree wth me, will cont to maintain ~~that~~ while u can & will always be a Jew if b of J moth or even nomially affil, can nt be "gd" Jew if don't partic in Seder & fr just ths reason of exod and ~~known in history~~ in the event.

B COVENANT

- 1 the 2nd less to be retained frm Bk is that we nt only a people bt also a rel: there is a def & distinct relationship betw Gd & us
- 2 u can charact ths rel in terms of "Cov" as at Sinai which, of c, occurs ~~in~~ Exod & ths a very personal concept of Gds place in our lives; *people heard & saw*
- 3 bt even more: there is a Cov existing which spans t broad canvas of the people's experience: ths is a G who took them out, now leads them, & protects them, bt also, toward end of Bk, demands to dwell wth them
- 4 in short, nt an Olympian type deity who is aristocr, aloof or beyond reach bt immed, in Sanct of people, as part of thr daily experience
- 5 fr ths Gd of History, wth whom people have a Cov, is wth them at all times & in ths context eclipses the personality of Moses who becomes mere errand-boy!
- 6 in addit, of c, Cov at Sinai imposes disc through law, command, ordinances; people are askd to do justly, obs laws of righteousness & fair play, are commanded to live accord to cert standard
- 7 & ths Deity who is in thr midst, reserves right to reward & punish; He gives bt also demands.
- 8 conseq, on ths level, lesson remains vital & relev: Gd has cov wth us, dwells among us & guides us in trms of our destiny; concept ~~is~~ is alw easy fr us to accpt in 20th cent bt integr^l part of J tradition.

C Humanity *but idea (of covenant) is in fact, a reality = basic to Jwd!*

- 1 last lessn to be learnd frm Bk descnds frm lofty realm of Gd or people's inherited ph^{ilo} of charactr and concentrates instead on the av, basic human being
- 2 and there also, Ex teaches valid pt, even or espec for our own time: people of past were very human & ths nt intended as glib, almost irreverent, phrase.
- 3 these people of the past were not saints, were nt a special breed, did nt have some superhuman quality to sustⁱⁿ & ennoble them re thr experiences to PL
- 4 that is beauty of narrative & trad: were full of human frailties, foibles, selfish concerns & even at moment of grtness did nt recognize it, much as we!
- 5 that gen of our ancest rebelled all the time: vs food, drink, Moses excessive absence on Mt, harshness of desert, various enemies & thr threat to them, the uncertainty of the future, of the land, of survival
- 6 would think every "modern-day pessimist" gathrd there to present darkest picture when entire concept was one of hope, optim, faith.
- 7 bt these the people, in reality, wth thr faults & yet were capable & destined fr greatness. We no dif

CONCLUSION

General

- 1 what I've always lkd abt Bk, aside frm its obv messg is that th reader carried along wth movement; nt only physic movem bt spiritual. Have impetus, drive, push
- 2 reason is that end-result never lost to view: people have a goal, something to attain, a motivation & that is entry into PLnad.
- 3 that is, perhaps, sum total of Bk & nt just the summ ary: namely, people can progress & take burden and overcome difficulty if they have a goal & that goal is sufficiently worthy.
- 4 seeing the impetus & drive of the people of Israel, who began as slaves & emerged as free men to accept the yoke of Sinai in order to traverse desert to enter land of Canaan, one knows for sure that goal was of especial worth to them
- 5 it was nt merely fulfillment of a promise, it was the essence of a meaningful existence & ths belief, ths knowledge, elevated Israelites above the ordinary,

Specific

- 1 can we draw the inference frm all of this? Exod has capacity to teach a grt deal: value of freedom fr all time & all peoples, Gd's place in our lives, frailty of humanity of our people nt so diff frm us
- 2 bt if all these concerns are applic to us, why nt th motivation as well? What is our PLnad which is wort our struggle, our drive, our committment?
- 3 is it Israel, Am J Community, indiv Syn, family, status in life, success of our children, or whatever? In quest see the answer: our uncertainty as vs thr sureness; thr humanity bt our insecurity; thr ever-present Gd bt our modern nihilism
- 4 thr progress into freedom bt our enslavement to the ego, the contemporary, the casual.
- 5 that is diff & that is why ths gen can nt attain the greatness & nobility of the past; bt that is precisely what Exodus can teach: how to be grt, noble & just in realm of Jewish life fr the good of one and all.
- 6 perhaps then, fr us to reread Exod, if nt in Syn on Sabbx then in our homes would be gd stimulus fr what is truly valid & where the core of our ancestry lies.

Amen.

so that we might, as were our ancestors, to find, to pursue, to awareness of Gd in our lives.

Heb. Tab., Frid Eve., March 7, 1975

17

CONCLUSION

General

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Amen.

so that we might, as were our ancestors, to find, to pursue, to achieve in God in our lives.

Heb. Tab., Frid Eve., March 7, 1975

17

Sermon # 18
Folder # 18

3/1/75

"Ki Tisso"

Moses → Sinai script says "beams" from
heav. we interpret rays. Others = horns
stereotypes. Being free to view
Selves as ppl / religion
in regards to
Jewish Heritage
Christian "
Americans

seeds help compound

INTRODUCT

A General

- 1 ths AM rd of GCalf epis & M again ascend Mt to recv set of Cs & justly famous episode it is
- 2 bt in ths is lost something unusual which we moderns ignore bt which attractd those who preceded us: the fact that when M desc, Script tells: beams frm head
- 3 we understand ths as "rays" of light, perhaps an awareness of Gd bt anc transl render it as "horns" & in ths setting grew up superst trad that J have hrns
- 4 many an artist usd Biblic transl as theme fr paint. & there are many modern people who believe Jews to have horns coming frm thr hds, espec if nt met a Jew

B Specific

- 1 frm ths we know how people generalize; if M had hrns all Jews must have them for w~~h~~ould Script lie?
- 2 in same vein, ascribe generalizations without hesitation: all Jews are comm, or capitalists = internatl bankers, or traitors as Rosenbergs or like Bergmans
- 3 while we Jews also, of c, genralize bt frm opposite pt of view: we like to see ourselves as all Jews = gd family trad & feeling, no drink, no divrc, no crm
- 4 & we just as obstinate & convined of our interp & view of ourselves as others are of reverse picture; tragedy: that we nt as others see us, we not as we see ourselves either; don't live up to our own expectations & that really is trag of all religions.

BODY

A Jewish Heritage

- 1 how wonderfl if we lvd up to it & were what stereot have ascrbd to us
- 2 if Jews would have a knowl of Torah and would obey the commandments; if they would underst ~~grad~~ assoc wth Abe/I & J & would adhere to cov of rainbow, of circumc & of Sinai
- 3 even more: if Jews would place awareness of Gd in thr lives & would flock to Syn to do Him honor, if devote part of thr day to prayer, if thr communion wth Gd would translate itself readily into concern fr man, even if only limited to thr own
- 4 the influence fr gd which would then emanate frm Jud would do justice to how we see ourselves ~~bt nt~~ in reality ~~bt~~, unfort, only in idealistic setting.

B Xian Heritage

- 1 bt we nt only ones; all rel part of "game"; what if X would see himself as he really ought to be
- 2 in world of such enmity & hate, love is key princip assnd to communicant, as is faith in teachings & oblig to ones fellow man

- 3 to partic in process of vic atonement, to be cleansed by bapt frm O Sin, to believe in persnl resurrect, ought to make X better & diff indiv
- 4 bt easily see that he is nt what he ought to be, as is the case with us

CCAmericans

- 1 same situation with us Americans; nt what we ought to be in terms of equality, fairness, indiv responsib
- 2 have come long way frm town meet which det our fate in earlier centuries, sanctity of the vote, reverence fr institution of Presidency & Congress
- 3 so that land of equal opport & freed that we hold up as ideals to others, not at all what it is in reality & we bound to stereotype of US as in other instances

CONCLUSION

A General

- 1 see then problm at hand: frm partic incident, descrip or characterization go to general & affect whole nation, race, creed, religion
- 2 it is nt only what others see in us & often wrong; it is that we are nt honest with ourselves & are nt in any sense what we ought to be
- 3 Jews don't have horns growing out of thr heads; bt ~~if~~ these rays, = to love of T & love of Gd bec of exp of Moses, nt related to us either & that = pity.

B Specific

- 1 ought to be more aware then of the past & apply it to the present, as Jews, as X, as Americans
- 2 fr in final analyis, if sanity & worth of our societ to be considered, we all related; even more, our fate interrelated fr good or ~~evil~~ of us all.
- 3 to be as we ought to be in reality, nt merely as a figment of our imagination, that is lesson of today.

Amen.

Heb. Tab., Sat. A.M., March 1, 1975

"Ki Tisso".

18

Sermon #20
Folder #18

2/22/78

Shabbat Zachor

This is Shabbat & Purim
remember conflict betw Mordechai & Haman
how we triumphed

How we feel when Jew is placed in position of
power / authority
do others relate same way w/ their "own"

- relief / security comparison

SHABBAT ZACHOR

Introduction

A Gen

- 1 there are spec Sabb design throughout the year & all have spec signif fr Jew & in terms of caldr observance
- 2 fr ex, there is HaGodol prior to Pes, Nachamu after 9th Av, Shuvo betw RH/YK, & of c Zochor today.
- 3 Z is "rememb" as we rememb in anticip the conflict betw Mord & Ham, how people triumphd wth help of Est & ths always on Sabb prior to Pur, wth spec ~~Haft~~ rd.

B Speciric

- 1 of c, there is a grt deal to rememb about Purim; as some commentators pt out, was 1st instance of genoc
- 2 in case of Ph of E, which occurd earlier, only wanted to slaught'r all "male" J child bt here: all, without regard to age, sex, station in life
- 3 it was harbinger of things to come: Torquem, Hitler only the most prominent wth many less well known personalities scatt'd over the ages.
- 4 can easily understand, why Purim should be rememb; Z

BODY

A Insecurity

- 1 result of these attacks of past brought us to sorry mental frame of reference, as present day psych of Jew indicates; don't know what to think anymore
- 2 for example, many who delightd that sev Jews now in positions of prominence whether ~~it be~~ they ^{do} observ J or non-obs, affil or not
- 3 case of new Att Gen comes immed to mind bec of his intense J background; f & gr-f leading J intellect & rabbis & he personally is memb of Sinai in Chicago
- 4 u can cite as mny names as I; on othr hand, there is always the ambivalence among us: is it gd fr Jews? Take a K who has attained such heights; almost no one here would have no opinion bt othrs probabl 50/50
- 5 what of Israel; are we nt obligated to rememb what transpired there in the past & how our hopes fr the future have been dashd by power politics?
- 6 what of article recently written by Eli Wiesel in T where he mentions all anti-s in world (only obv ones and ends up poignantly, as a survivor, "I am afraid"
- 7 is ths merely the "ghetto psy" with which we brought up and bec of heritage which is ours; it is justifd bec of the past or ought we be free of ths burden?

B Others

- 1 quest in my mind is how "others" see themselves when one of thr own is elevatd to position of prominence or, as it happens among all of us, is seen as evil
- 2 there are so many of us who cringe when the ^Bermans of Jud are revealed to public view, calling Yarmulka

- the crowning insult.
- 3 bt what of the Italiens, the Irish, the Germans, the Greeks, or whatever: do they feel the same and are they justified in doing so? *re: Jews on their own!*
 - 4 do we generalize frm the particular? One If Mafia = all Ital are Mafia; one black is a thief = all bl r? One cath is a murderrr; all cath are? *One Jew = Begman: all*
 - 5 if we act in ths irrational manner then we can expect othrs to think likewise: one Jew is deceitful and all Jews are; one Jew perjures himself & all othrs would as well
 - 6 bt if not, if we treat & take each person as an indiv and judge him accordingly, then we can expect othrs to do the same & we need nt always be so full of fr

CONCLUSION

A Purim

- 1 many people, Jews, in world who dont like Purim bec at end of story, Jews defend themselves vigorously & do nt spare any of those who seek to harm them
- 2 overly cautious don't like ths trend at all; want Jews to keep low profile, never make noise, never assert themselves bt that hardly the case anymore
- 3 we have learnd that only as we spk up/out & defend ourselvs without mercy, as in case of Israeli, will world listen & have respect

B Today

- 1 these surely nt the best of times, for any of us, & fr Jews in partic
- 2 bt to be burdened by ghett psych, in add to all othr problems, is too much of a burden fr any of us & nt nec. We are no better & no worse than others
- 3 should cert try to be better, teach values & ideals of our faith bt until that time, take us as we are.
- 4 if anti-sem is look fr trouble needs no Begmans exclusively, can always find a reason bt, at same time we as indiv, as Jews can nt & need nt always live in fear, wondering where next blow will come frm!
- 4 that, seems to me, is two-fold less of Zochor: rememb we have heritage bt also rememb we free men.

Amen.

Heb. Tab., Sat. A.M., February 22, 1975

Shabbat "Zochor"

20

HISTORICAL MATTERS

- a accurate re life in Persian Empire; know of it frm outside sources such as Herodotus:
lucky days, adorn royal horses, recline on couches,
at least 10 Persian words in bk
- b earliest ref to Purim ~~is~~ outside Esth occurs in
II Macc 15:36 re "Fast of Eshter"
- c ment Pers words bt no Gr words; thus, c 400 BCE
- d neg: no records ever of a J Q; Q had to come frm
one of 7 royal families; if, as ment, Mord & Est
part of Judean nobility deportd by Babyl, would
have been c 100 yrs old at time of ths story!
- e grt story; parallels in anc lit

CHAPT L

- a India/Ethiopia where still Jews to ths day: the B'nai
Israel in Cochin and the Malashas; true extend of
anc P empire
- b no reason ever given for banquet which caused trouble
for poor Vashti
- c 1:6 = catalogue of furnishings = elaborate
- d 1:22 language problem

Chapt 2

- a M as a Yehudi = survivor of Judea
- b v 18 = taxes?
- c v 19 King's gate & ramifications; see p 30f

Chapt 3

- v2 Jews did bow down I Sam 24:9; IK1:16; Gen reference
Midrash: idol on Haman's chest & that's why refusal
- v 8 classical anti-sem: "it is not in king's interest"
- v 11 same fr ths v as in 8; does nt even know name of p
- v 12 date & time interval; eve of Pesach; Jews lack of
Pur & Pes obs in CC bec of message of freedom.
- v 13 these letters being sent, also in 8:10 are accord
to communications meth listed in Herod; Pers famous

Chapt 4

- v 16 fast days; last only frm [~]sunrise to sunset except
fr YK & 9th Av

Chapt 5

- v 4 E does nt plead fr her people; uses devious means
to gain confid of king bec she knows Jews mean noth
(even later ~~in~~ 7:8 Ham hangd nt bec of plot bt bec ^{to him}
king things he is about to seduce the Queen!)
- v 4 the four Heb words פִּדְיוֹן / נִדְוִי / שְׁמִי / קִדְּוִי
contain in 1st letter the lettrs of Gd; thus writtn
espec large in some scrolls bec name of Gd absent.
- v 9 neither "rising nor quaking" is typical of infer.
by which small men gain personal satisfaction; nt

suffic fr people to rise bt must also quake to satisfy thr ego.

Chapt. 6

famous ride but 1st portion of chapt overlooked
 v 12 "covered head" = sign of mourning in Bibl times:
 Jere 14:3f; Ezek 24~~17~~:17; IIS15:30
 and in Esth 7:8 fr those condemnd to die
 the verse is a foreboding of what is to come

Chapt 7

v 7 H pleads of Q fr life, not King
 forcing of Q

v 10 hanging of Haman

Chapt 8

v 3ff wth d of Ham story nt over; people have to be
 savd & decree has to be counteracted
 v 5 by clever approach to K, she absolves him of edict
 and assigns blame exclusively to Haman
 v 8 a decree can't be revoked, ~~thus~~ OK to write new one
 v 9 ths is longest sence in Ketubim
 also, note each in his own language; same fr Jews!
 in short, retained cultural autonomy
 v 17 many sought to disguise themselves as Jews bec fear
 of Jews on them (reverse Marrano situation!)

Chapt 9

v 31 nt only feasting bt fasting as well; frm 8th 16th 28th
 to Fast of Esthr = day before Purim Eve (Monday)

Conclusion

a really have 5 Megillahs:

70'10 s of s = Pesach
 Lament = 9 Av
 Koheleth = Succot
 Ruth = Shevuot

b bt Esthr remains most universally lvd & respectd bec
 lesson is so valid in each generation
 c fr Jud to survive we must become M & E of our time
 & that task incumbent on each & every gen of Jewry.

Heb. Tab., Monday Eve., Feb 24, 1975

6 parages fd not in old version

note: ✓ 11:2-12:6 before 1:1 ^{Intro dream - 2 jms} ^{chapters 2 even but 20 & 44}

✓ 13:1-7 after 3:13 ^{reason why vs Jews.}

✓ 13:8-14 } ^{par 7:17} after 4:17

✓ 15:1-6 } ^{from 5:11 - after 8:2}

16:1-24 after 7:12 ^{red & de crea}

✓ 10:4-11:1 after 10:3 ^{(8:2) recall dream at top} ^{+ current - top} ^{& end}

17 discourses plot in 7th not 2nd

H called Neudorian not Haggak

Date for manuscript set for 14th of Adar, not 13th

Sermon #22
Folder #18

2/14/75

Encircling the Earth

Focus of Glenn's circling the earth
Issues of dealing w/ space when problems occur here
on earth. Can man deal w/ the world "out there" +
down here at same time?

health issues + issues of all men here vs
exploring unknown, investigative nature of man

social issue

ENCIRCLING THE EARTH.

INTRODUCT

A General

- 1 want to base my obs ths eve on little known ~~fact~~ ^{anecd} which may ~~also~~ have ~~capt~~ ^{attracted} yr attent: Glenn encircled the earth on 11/24/62; thus, 1st American
- 2 on larger plane, Russ had launchd space ship first bt Glenns achievement launchd us Americ on race to moon
- 3 it was, in my mind, one of grt achievements of modrn times; ramific nt to be known for decades

B Specific

- 1 at same time, process of placing men on moon engendr national debate re our priorities & in simple apprch "is moon a valid priority at expense of problems which beg solutions on earth?"
- 2 it was at the time a valid debate and I always tend to side wth those who favrd exploration; history shown: can't stop progress, searching, pushing back the frontiers
- 3 almost natural to me that as man crossed oceans, mts, lnd so, in due course of time, corss front of space
- 4 and to be on moon, to see via telescope, other side which been part of man's mystique fr eans seemed to me to be a remarkable achievement, "my tale" come true.

BODY

A PROBLEMS

- 1 still think so & am overawed by the achievement but am beginning to be afraid of what mankind will do wth territories claimed outside our sphere of space
- 2 fr past sev yrs ^{we} deemph space travel & explor, at least wth humans aboard, & only now are projecting dual exploration wth Russians next year.
- 3 ~~and~~ I certainly do not begrudge costs of explorations toward Mars, Venus, Jupit & Saturn now in effect & only hope I live long enough to know what's there, (if anything)
- 4 but I wonder if space areas will be kept clean by us or will be polluted by same elements of strife, disease, hurt and heartache which charact our life here
- 5 in the idealism of the 60s, under JFK, we ^{envisioned} ~~saw~~ new world wth new approaches, an almost utopian life-style on another planet & we did not begrudge the funds
- 6 but now we know, as we look about us, that man not that ideal. motivated, & that funds saved in recent years were nt used ^{to} ~~anywhere~~ ^{in the degree} fr basic earth research, & might just as well have been used fr space explor fr all the good it did here.
- 7 quest is: can man deal wth world up there & world

ii ENCLCIRLING EARTH

here at one & same time; or are these goals mutually exclusive?

(~~but~~ not insoluble.)

B PROBLEMS RE HEALTH

- 1 pt remains that problems here are endless, or seemingly so, both in nature & man-made. Nature = health
- 2 we all know heart dis & various forms of cancer bt wth all of research nt been able to stop, much less cure, cancer, & have only discov sev disquieting refinements of the disease; some as affect Jews!
- 3 only few months ago our people shocked when BB mag publ article indic how J women, in partic, affected by certain cancers & even broke down diff betw Ashk & S
- 4 the diff betw Ashk & Yem women at least in Israel seems to be one of nutrition; but we also know that far more Ashk Jews suffer frm heart, chol, strokes & other circulatory ailments than do Seph!
- 5 may also come as surprise to u ~~to know~~ that ^{as} cert grp have cert diseases, such as blacks have sickle-cell anemia; Jews have Tay-Sachs (of which Sist ladies will be informd coming Wed): ths illness only in Ash
- 6 more: destroys a child's nerveous system at early age & is one of grt killers of J child almost exclusively. While T/S can nt be cured, can instit prevent measur & I counsel all young couples to undergo tests
- 7 in short, know the facts bt are bereft of solutions.

the few of funds re-channelled into research.

C PROBLEMS RE MAN

- 1 bt there are also man-made problems and the issues r all too familiar to us; it often appears that man can nt deal with cert aspects of his existence; if not here, we ask, how then up there?
- 2 we talking here about man's ability to live with a modicum of decency, correctness, kindness, compassion in opp to aggression, brutality, self aggrandizement, vest int in general ~~as~~ peoples/nations & the self
- 3 pt brought out ^{recently} ~~only~~ by one of truly grt men of ths gen: NC ed of SR who has own special coterie of grnd bec an idealist in true sense who nt fainted by gree that: ~~was re~~ CIA deplored re investig of our own country & people bt, he asks, who gives us the ^{authority} ~~right~~ to investig & disturb privacy of others?
- 4 by what appt piety do we have that right? are we the guardians of world morality, are our hands that clear the very idea that in secret & without gen authoriza we set ourselves up ^{to try to live & others} ~~in such a situation~~ & find no wrong is an indic of our moral bankruptcy
- 5 which, many believe, is very much related to our poor eco outlook in general & the literal bankr of many. I tend to agree with ths analysis, nt as econ bt frm

purely humanitarian pt of view.

CONCLUSION

A General

- 1 we are caught then, on horns of dilemma: one hand, want to forge into the unknown bec basic part of man inquisitive nature & we can not or should not fault this straining into new & as yet secret spheres
- 2 on the other hand, we are still so undisc & unprincip ourselves in the here & now that we are willing to pay huge sums for lectures concerning the natl traum to such quest authorities as Ziegler & Colson & Dean
- 3 how to resolve this dilemma is the question [and in final analysis there may nt be an asnwer, cert not a answer to satisfy everyone]

B Specific

- 1 bt we can learn one inescapable fact: we not done wt even most rudimentary tasks here on earth, on simple levels of human encounter, on one to one basis.
 - 2 perhaps ^{answer to an} ~~the part of~~ illness ^{symptom of} of our time: we involve ourselves in extra terrestrial matters beyond reason or logic ~~perhaps~~ so we can escape realities at home; if so, an escape fraught wth danger for us here & there
 - 3 while not possible to stop progress, no matter in what direction, perhaps would be best if we concentr first on what ails us here, clear up poppution of th mind, spirit and deed so that, when ths accopl, can have true renaissance of spirit on other planets.
 - 4 recall words of PsLmist: When I behdd Thy Heav, work of Thy fing; moon, st_rs which Thou hast made" (8) we apprec his awe & sense of wonder
 - 5 bt since man encicrld earth ths awe ^{mixed} ~~lost to us~~ bec w been there; perhaps power of man's mind should be directed here to fortify, strengthen, purify so that as we ready for settlement up there, we ^{fully prepared} ~~also ready~~ here
 - 6 anniv then of encircl earth a mixd bless bt perhaps will stimulate us to seek betterment here & now.
- men.

Feb. Tah., Feb. 14, 1975, Frid eve.

Intentional Second Exposure

111

ENCLCLING EARTH

CONCLUSION

A General

- 1 we are caught then, on horns of dilemma: one hand, want to forge into the unknown bec basic part of man inquisitive nature & we can not or should not fault this straining into new & as yet secret spheres
- 2 on the other hand, we are still so undisc & unprincip ourselves in the here & now that we are willing to pay huge sums for lectures concerning the natl traum to such quest authorities as Ziegler & Colson & Dean
- 3 how to resolve this dilemma is the question [and in final analysis there may nt be an answer, cert not a answer to satisfy everyone] *Ne all have the same space*
bec better answer. Unrelated

B Specific

- 1 bt we can learn one inescapable fact: we not done wt even most rudimentary tasks here on earth, on simple levels of human encounter, on one to one basis.
- 2 perhaps ~~the part of illness~~ *answer is an* *symptom of* our time: we involve ourselves in extra terrestrial matters beyond reason or logic ~~perhaps~~ so we can escape realities at home; if so, an escape fraught wth danger for us here & there
- 3 while not possible to stop progress, no matter in what direction, perhaps would be best if we concentr first on what ails us here, clear up ~~population~~ *pollution* of th mind, spirit and deed so that, when ths accompl, can have true renaissance of spirit on other planets.
- 4 recall words of Psalmist: When I beheld Thy Heav, work of Thy fing; moon, st_rs which Thou hast made" (8) we apprec his awe & sense of wonder
- 5 bt since man encircld earth ths awe ~~lost to us~~ *mutated* bec w been there; perhaps power of man's mind should be directed here to fortify, strengthen, purify so that as we ready for settlement up there, we ~~also ready~~ *fully prepared* here
- 6 anniv then of encircl earth a mixd bless bt perhaps will stimulate us to seek betterment here & now.

men.

Feb. Tab., Feb. 14, 1975, Frid eve.

22

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2/7/75

Somon #23

folder #18

1st Anniv. & Installation SVC Clyra^{blg}at new

Proud of move - positive aspect of move.. We as a
"Stiffnecked" Ppl. = Positive persistence, drive
mood of optimism. membership increased... other
positives - 24th gyps etc.
Challenges - tanker for granted, \$

Then named all who helped, their
contributions & titles

Heb Tab related

1st ANNIV & INSTALLATION SERVICE

INTRODUCTION

A General

- 1 recall yr ago, Frid, Feb 8th, when held 1st serv here
- 2 nt most auspicious occas; all nerveous re newness, technical details & worst of all: was snowing; anyone attending
- 3 perhaps u recall: large attend, fantastic gd humor & high spirits; grp of us in subway that eve full of enthus, delight at success, hope fr future; yng people
- 4 used our Soc Hall as Sanct till dedic of ths Sanct on Shev eve, May 26th; truly remarkable occas
- 5 frm moment we began here been pos, vital, growing congregation; re our needs, could nt have made better m

B Specific

- 1 of c, nt always easy; roadway marked by succ & failrs & in course of evaluating yr, struck me that we are a rather remarkable people; J in gen & HT in partic
- 2 have been called & designated in many ways: in terms of trad are Gds "peculiar treasure" bec of our cov with Him; also, we all know we "people of the Bk"
- 3 even more: are known as a "kingdom of priests and a holy people" with partic place & task in ths world! All ths does nt take into acct what our enemies call us, wth which names accuse us, how defame us.
- 4 bt in evaluating past yr & seeing it in all aspects of "pros" & "cons" have greatest respect fr ^{another} design, also of Torah; bt orig used neg that we a "stiff-necked people" & in ths phrase lies the truth bt positively there has been ^{here} a tenacity of spirit, a perseverance, a drive, an intensity of purpose to grow and be and achieve which must be the envy of many other cong. & cert is a manifest of spirit nt seen in ths cong fr many yrs past.
- 6 bec we a stiff-necked people we overcame diffic, made our way, persevered & today nt simply observe 1st anniv in new Sanct bt at threshold of future greatness

BODY

A ACCOMPLISHMENTS

- 1 let me refresh yr minds re our accomplishments bec wth passage of time we tend to forget
- 2 first ought to be noted that there is a mood of optimism in our cong family which is symb of r accomplishments. We have more members by far, our Temple is sought as a meeting place by other grps, our own social gatherings have become major events in the life of the community
- 3 last summer began to call youngsters to pulpit fr Kid & in meantime strengthened two yth grps: early teens & college grps which meets indep, holds services on thr own & represents our future
- 4 know u will be amazed to hear [while teeners painting

1/20: 2225 or - N 23:9 - Set by Kelly
in line or - living p.

a room, amid much excitement, into yth lounge, coll grp partic in a basketball tournament; HT in sports arena (image we don't usually have of ourselves); we even won a few games!!

- 5 bt really, all have done well: Men re Ad Ed, PA wth our child, Sist wth weekly luncheons & programs, only possible wth unusually dedic grp of ladies.

CHALLENGES

- 1 bt all ths linkd to challenging programs & ideas, most of which have succeeded: Open Mind, Ulpán, Summer
- 2 devoted an eve to Will to Live Controv, visited old Temple, will instit Bat M, have had interest guest speakers in ths Yr of Ded, & who can forget the grt solemnity of Shabb when we gave Torah to Israel.
- 3 All ths in one yr; can u understand why we say: we are a stiff-neckd people who will nt give in to desp, to problems, to diffc bt will do all in our power to contribute, to grow, to thrive in our new home.
- 4 the diffc or even sad part of my message to u ths eve is that it is addressed to wrong people; most of u know what we do & rememb bec once u participated it is hard to forget
- 5 rather, goodly % of our memb, eventhough they chosen to affil themselves, take us for grantd & therein lie the real burden of our cong. *we suffer from lethargy, inertia*
- 6 nt just financial issue, ths can be overcome; rather just one hundrd more fam, 200 indiv, part of activ, at services, as partic we would be even more of a force for gd than we are now. *The more involved, we all stronger*
- 7 that really my ~~message~~ ^{challenge} to u ths eve of 1st ~~anniv~~: brn the message of our accompl to ~~others~~ our own, & ask them to join us, live wth us, take adv of what we off
- 8 & don't be disc by evasive, neg or disint answers: be stiffneckd, be in trad of people & cong, & insist to the others that ths House is sacrd & our way is good & that they can do something for themselves, for thr own spirit needs, if they active part of ths group.
- 9 ask u nt to go out to proselytize new memb (altho, of c, always welcome); message to our own for thr own gd.

CONCLUSION

A General

- 1 of c, we could not have done all ^{pos. accomplish.} ~~ths~~ without unusual ded & dev leadership on all levels of congregation. It was really the leadership of our cong, MR. MAX HAMB & MR. JUSTIN WINTER who have had to bear brunt of ev detail: those ~~that~~ worked & most often those that provided source of frustration.
- 2 in almst every inst, thr gd humor & good sense persev & they met every challenge wth confid & for gd of Syn

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- 3 have said it before & delight in saying it again:
we owe them grt debt of gratitude.
 - 4 bt others just as meaningful: welcome pres of Affil
grps to our pulpit at this occas fr install fr new
yr: MRS. ABRAHAM as pres of Sist for ~~the~~ rep. organiz
which nt only our financial strength nt invaluable
friends
 - 5 our men: MR. NORMAN EISNER who via ad ed & community
awareness programs have placed us all on higher lev
our PA: MRS. RUTH WERTHEIMER (wth Mrs. Sonya Hartog)
have done so much fr our rel schl children; thanks.
 - 6 our two yth grps rep here: MISS TERRY BONNER fr Coll
& ~~David Hartog~~ fr teen¹/₂agers who are delight of our 1st yr.
 - 7 we are glad that we are all part of one rel family
& hope our assoc will cont fr gd fr many yrs go come
- B SPECIFIC

- 1 ths then moment of install fr second yr, ~~having mark~~
~~the end of first yr; already said at outset, no need~~
~~to dwell on first yr & its accomp bt, rather,~~ ^{let us} go on
- 2 let me repeat the message of the occasion: be a ~~stiff-neckd~~
^{stiff-neckd} people, insist on progress, make sure we
move ahead, push us into active partic in community
- 3 & let word go forth to all in ths area, in ths city
that we a majr force, ths ^{the} leading ^{lib} cong on west side
and that our ^{rel inter} ~~cong~~, bec of ~~its~~ ^{the} leadership we install
ths eve, = progressive, bhallenging, meaningfl bt, a-
bove all, ~~is~~ here to stay. What we exp ths past yr
is but a prelude to greatness in the yrs to come.
- 4 in ths spirit ask offic/Pres to stand & come forwrd
as install them in office & ask Gds bless on thr wrk
...

Heb. Tab., Frid Eve., Feb. 7, 1975

1st Anniv Service & Install of Officers

(also fr Sat A.M., ii.8,75)

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R side:

TH

GA-S

NE-7

RW-PA

2 hits

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PLEASE NOTE: All of our Affiliate Groups: Sisterhood, Men's Club, Parents' Association, Youth Group, etc. carry on a full schedule of activities. You are invited to attend and to join. Please call us for detailed information in regard to the Group that suits your needs, at 568-8304.

Your inquiries pertaining to membership in our HEBREW TABERNACLE CONGREGATION are invited. Please address all questions to Rabbi Lehman, Cantor Ehrenberg or Dr. Hamburgh, our President. Information may also be obtained by calling the Temple office which is open Monday thru Friday from 9 A.M. to 4:30 P.M. at 568-8304.

HEBREW TABERNACLE CONGREGATION

FIRST ANNIVERSARY SERVICE and ANNUAL INSTALLATION OF OFFICERS



February 7th, 1975
Shevat 26, 5735

Robert L. Lehman
Rabbi

Max Hamburgh
President

Henry Ehrenberg
Cantor

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Sermon #25
Folder # 18

Q/1/75

Yitro

Commandment Thou shalt not kill -
seems basic & so often ignored for discussion

but in @ war, suicide, numerous killings in
the Torah; so: self preservation?

sexual issues

INTRODUCT

A General

- 1 ths wk rd 10Cs, had lengthy disc last eve re thr hist, interp, place in our tradition
- 2 could spend hrs on each; bec others so popular would spk to u fr few min on 6thC: "Nt kill" bec by nature of our soc^{ety} often passed over & often: ignrd!

B CONFLICTS

- 1 when rd ths simple C, facd immed wth conflicts: nt k in what context? What does it mean?
- 2 permissible in war!/? preservation of self, ideal, nation? What kind of war & who sets reasons/goals?
- 3 even then, if offic pro-war, what of those who refus to agree as wth consc objectors dur VN & all wars?
- 4 even more, what of those laws in Torah which ^{call} ~~speak~~ for d penalty; whole series as in Ex 21:12-17
- 5 bt even more of a refinement: what of Saul who askd that his offic/servant kill him so not to fall into hands of enemy; has to committ suicide & nt only one bec d by hanging, self-inflicted, in IIs 17
- 6 what should be our attit re suicide; what of suicide when considered in terms of "Al kiddush HaShem?"
- 7 ramifications are endless.

C MODERN

- 1 while the examples cited are mostly anc, not nec con fined to that era.
- 2 today know that ~~kill~~ ^{not} killing, part of a man's mental proc especially in situations outside of warfare
- 3 man has to be primed fr killing, has to be incited, has to be convinced; it is the ultimate ultimatum
- 4 more: psych shown that killing results bec of rage & frustration which refuses to be contained; man ex- plodes and in most homicides among those he knows!!!
- 5 when reason, logic, understand, trust fail, use hand, object, weapon to settle matter in "my" favor.

BODY

A PUNISHMENT

- 1 how treat ths affront vs 6th C & Gds image in man? By punishment, is obv answer bt we know not much of ans
- 2 trouble is that too many people like to punish, like to hand it out bt all too little solved as a result.
- 3 cap p is case in pt: never servd as deterrent & many ~~vs~~ it (even to Supreme Crt) bec we nt entitld to take life; some even hope to live by ths: idl^{ists} & ~~Veget~~
- 4 bt how far want to carry it? No murdered or ~~Killer~~ de- servd d penalty? Nt common criminals; even ~~Hitler~~??
- 5 the punishment t^o killing places one on horns of a dilemma: moral, judicial, religious, physical

B ATTITUDES

- 1 how to cope wth ths matter? Respect fr Life; some pess & others optim
- 2 pess: no such thing: lack of concern, d a statistic and impersonal: famine, tidal, disease unless u/me
- 3 unreal: Arafat in UN bt inspires terrorists who kill indiscriminately in name of an ideal
- 4 pos: by usage of proper terminology: d = d; excuses on othr levels: preemptive strikes, retaliation, etc nt valid
- 5 d can never be respect no matter who & why *in that fr*
- 6 by decency of our own lives can we obey 6th C best

CONCLUSION

A General

- 1 what can we learn then frm ths inquiry?
- 2 some solve dilemna by saying that "kill" is nt "murdr" & that while one is excusable other is not
- 3 poor excuse, really: no excuse, in my view; in trms of language, perhaps bt nt in spirit of the Law

B Specific

- 1 often we feel that Law so old & obs that of no use bt situation such as ths certainly shows the diff bec we nt yet able to live accord to one of oldestL
- 2 applic nt only to us bt to others: nations, relig, peoples, creeds, society at large & small grp parti
- 3 he who kills, defames Image of Gd; 6th C tells it sttaight regardless of other complications: THOU SHALT NOT, everything else to contrary notwithstanding.
- 4 in ths C, as in others, room for exploration bt nt in terms of essent characteristic & that less of ths Shabbat, fr us, fr Jewry, for all mankind.

Amen.

Heb. Tab., Sat. A.M., Feb. 1, 1975

25

Sumo # 27
folder # 18

1/25/75

Beshalach

Tonah portion @ Transit
full of contradictions & miracles

Shows the people & the leaders as
having frailties

relig philosophy

"BESHALACH"

INTRODUCT

A General

- 1 most interest T port ths wk; really one of transit.
- 2 long period of slavery over, not yet at Sinai, the (ten plagues have been visited)
- 3 journey from one extreme to other now under way & for people, as well as history, diff time.

B Specific

- 1 see this in terms of what we read, if read carefully for the text is full of contradict & miracles but even in such a setting can learn a great deal.
- 2 contradict: a-in 140 take a look, Gd will fight for u but just few vv later: why cry to me, go forward b-Song of Moses after cross of Sea & song of Miriam bt Midrash rebukes Mir for sing when others die c-people told to take double portion of Mannah but no reason bec laws of Sabb nt yet formulated, it is prior to experience at Sinai d-Mos, grt leader, does not lead people in battle vs Amalekites, even arms have to be held up
- 3 miracles: a- bitter waters are sweetened by act of throwing a tree into these waters b- in midst of dry land, desert, brings forth water as he finds a well at crucial moment
- 4 nt just simple story bt one of many nuances.

BODY

A THE PEOPLE

- 1 what we can learn from this ^{very involved} aspect of our story is a very simple lesson; ~~and one with which we~~ familiar bt rarely put into words: we are not perfect
- 2 speaking of our ancestors, ~~and~~ very few ever speak publicly of faults of their predecessors!
- 3 those who preceded us were full of frailties, faults and imperfections; nt only the writer, also the reader and cert the people as a whole
- 4 these are nt one-dimensional characters, full of heroic qualities, almost god-like; just the oppos: are very human, all too human, no ancest worship
- 5 these are slaves on way to higher stature/status.

B GD

- 1 bt just as T less tells us of people, so also re Gd
- 2 He will not forsake them, that much is clear &, again, a fine point we often tend to overlook.
- 3 helped people re Red Sea, with bread & water when they murmured, in battle with Amalekites; etc. etc
- 4 Gd angry, destructive (bec makes that gen perish), stern, demanding: yes; bt, always, also loving, caring, guiding by day and by night;
- 5 a Father to people in most noble sense; in miraculous manner - they survived to enter P.L.

C MODERN LESSON

- 1 lesson, seems to me, obvious in context of ths reading frm T, on two-fold level
- 2 we are nt perfect either, as was case with those who preceded us; we are, indeed, beset by imperfections and we suffer accordingly
- 3 there are trials, tribulations, despair, hurt and enmity, there is famine, disease and estrangement; we are slaves to contemp fads, mores & moods
- 4 if we speak of contradict which occurred in cent past how much the more so in our own time? Anyone who thinks that story/lesson/ concern of Bible is obsol or old fash or an anachonism does not know life: *today!*

CONCLUSION

A General

- 1 pt is that we must remember, diff as may seem fr us moderns, that just as Gd cared fr people then so does He h^{ave} a concern with us
- 2 I believe His concern real fr indiv as well as fr Israel: "He that keepth Isr neithr slumb nr sleeps"
- 3 man nt alone, nt speck in Univ, life of mean & consequence, man can aspire to ideals & ideas which lift him above level of lowest common denom; he more than an animal bec Gd gave us thought, emotions, percept to choose *& this is at center of our being.*

B Specific

- 1 often fr man as well as fr Jew/Isr looked as if small hope fr future, that life of little consequence
- 2 nt so; despite all contradict there are ~~no~~ *ways to survival* as there were in Torah
- 3 same theme & hope sustains us ths day & ^{these} ~~is~~ our strength
Our frailty of body sust by strenght of purp, mind & heart & fr ths must always be gratefl to Gd.

Amen.

Heb. Tab., Sat. A.M., Jan. 25. 1975

27

Sermon # 28
Folder # 18

1/18/75

"Bo"

Plague of Darkness
darkness in ancient times vs modern
times. Too dark to ~~aid~~ one another

Light reminds of discipline, principles
values by which to live so as to dispel
darkness make ~~world~~ brighter
~~dispel~~

INTRODUCT

A General

- 1 am always amazed at relev of anc text to modern day. At 1st glance, plagues no relationship to us: BUT
- 2 first, however, note: no introduct to plague of darkness as wth most other pl; no rod, hand, staff; not an introduct disc betw M & Ph; just plague.
- 3 something severe: bec people "felt" darkness and ths indic that more than usual.

B Specific

- 1 of c, darkness diffc at best for ancients; espec in E where dev directed to "Ra" who was Sun-Gd=light
- 2 bt, more, in one of Herod. bks told how two opposing armies stoppd battle & reconciled bec of eclipse in 585 BCE; darkness so total, fear paramount
- 3 as matter of fact, here told: lasted fr 3 days & darkness so intense, could not see @ othr & confind to house bec of ths natural phenom.
- 4 plague of darkness, then, something of grt impact & led up to most severe: d of 1st born.

BODY

A DARKNESS

- 1 already indic that situation ~~not so~~ ^{just as} diff now as then bec darkness all around us also; nt re nat phenom bt on other levels of our life & just as "dark"
- 2 darkness in realms of morality, politics, economics, so that society as whole affectd & afflictcd.
- 3 impersonal relationships in city like ours where people reject involvement even to come to aid of others; situations abound & known to all.
- 4 nt only impers bt consc. persnl reject of others as wth new couple on block in Rosedale, Q; surely = darkness of personal relationships
- 5 more: nations: power politics, vest interests, oil at expense of people, reality at exp of ideals
- 6 invasion of privacy by gvt agencies whethr CIA, Counter-intelligence, FBI, etc a matter often disc by me here and nt even touchd on pol machinations of DE
- 7 if ths not a matter of darkness: of morality, care, concern & if ths not a plague, what is? It is darkness we feel as blatantly as did those of the past.

B LIGHT

- 1 bt we must nt forget that darkness was nt absolute bec in homes of Israelites had light; spec mentioned.
- 2 they under protection of Gd; they to get ready for Exodus, they nt in same class as Egyptians
- 3 lesson is as meaningful, again, today as then: If

there ~~is~~ to be any light in our time, in our soc,
in our world, it must be within context of Jew.

- 4 perhaps, at first hearing, chauvenistic arrogance
bt nt intended as such; rather: ths our duty, our
obligation, our reason for existence as children
of the Covenant of A/I & J
- 5 even in our time, as then, we have reason to be a
light unto the nations (as Isa tells us): to open
eyes of blind, clothe naked, feed hungry, take pr.
out of dungeon,
- 6 more: to follow distates of proph, to obey Law &
to know it, to be of concern to fellow man & not to
surrender to expediency whenever we feel like it.
- 7 light is there to remind us of discipline, of princ
of values by which we are to live so that we can
be part of dispelling darkness by our light.

CONCLUSION

A General

- 1 nt so diffic or obsolete message passed on ths day
bec reality is the same whether then or now
- 2 there is darkness & it is felt by us; there is light
among the people of Israel; in short: ours is the
task to dispel darkness & to make world brighter.
- 3 it is in ths context recogn truth of anc maxim: in
a darkned room, even single candle = the sun.

B Specific

- 1 modern man too, in ths diff time, must hold fast &
must stand against forces of darkness which threaten
to overwhelm him
- 2 ths not phantasy of past but oblig of present for
as inheritors of those who left Egypt, ours is the
task to fulfill thr role also: to bring light into
darkness .
o'c'd 2/11
- 3 to shed truth & honor, decency & bless to all men.
Amen.

Heb. Tab., Sat. A.M., January 18, 1975

28

Sermon #29
folder #18

1/17/73

SS Wise - Centennial Memorial
Tribute.

Biography of Stephen Wise, historical
& religious context of him +
the free synagogue.

Famous people

"S.S. WISE: CENT. MEMORIAL TRIBUTE"

INTRODUCT

A General

- 1 must apol fr neglct one of majr anniv in 74 bt hope OK to rememb ths early in 75
- 2 bt last yr markd 100th anniv of birth of SSWise; one of grt men in Americ Jud & one whose majr dates & majr achievements nt to be forgotten or neglected
- 3 in ths spirit hope u accept ths trib, even if late.

B Specific

- 1 Wise, who no relation to IMW or Jonah, part of Am so altho b in Budap in 1874; taken to US age 17 months
- 2 entire upbringing then, educ & orient was American; at 18 grad wth honors frm Col U where later tk PhD.
- 3 pt to rememb: sam settld in E where expr of Jud diff frm Jud in mid-W & ths to have influence later on his orient to J life, values & rel orientation.
- 4 he nt merely diff frm ~~get~~ philo, theol of Cincy sch bt was counterpt to them; ths, divergence of views, beliefs, path to abhievement.

BODY

A RABBI

- 1 in 1st pl & in sum, SSW was a rabbi; priv ordained.
- 2 servd 1st as asst r to B'nai Jesh here & later as Sr bt aftr short time calld to pulpit of Beth 's in Pr land, Or where remained fr six yrs
- 3 he did work usual & nt so usual fr r in those early yrs of 20th cent: inter-fth bt also Commiss of Child Labor for Oregn!
- 4 came to natl attentn when publicly ans wrd & refutd demand by EEL in NY that he submit hs sermons for approval prior to delivery
- 5 resultant outcry, in newsmedia, became natl scandal bec Wise grt orator, flair fr dramatic & then still of some consequence what rel leaders had to say.
- 6 EEL would nt give in, he demanded Free Pulpit & yr aftr ths acrimonious exchange came back to N.Y. to gd Free Syn, still of c, in existence, ded to free express of opinion on part of clergy
- 7 nt a gentle or always sanguine relationship: many times infuriated his congr, facd wth threats of resi nation, withdrawal of funds bt his oratory, his skl his knowl so attractive that he became hero to N.Y.
- 8 service so large attend, mvd to C Hall fr Sunday & these sermons/lect became focal pt fr causes; Wise never dull, always contrv, source of challenge.
- 9 bt nt satisfd wth ~~role~~ of other rabbis; thus in '22 fd JIR to concncrate on NY Jewry, to be more pro-Z than other Ref R, to bring more Hebrew into J lif and, above all, top repare men nt only fr R bt O & C rabbinate as well.

0 wth many trials & trib, JIR remaind indep until 48
when mergd wth HUC; today housed in old Free Syn

B ZIONIST

- 1 being r was basic to W bt opport of profession gave him pt of depart fr many other areas of concern: Z the most profound
- 2 had met Herzl at 2nd Z Cong in Basel & convrtd to Z frm then on; saw it in H terms: as pol movement rather than spiritual ideal & workd on ths level all life.
- 3 was fd & active in ZOA, WZOA, knew all grt men in US, Palest & Europe; in interest of Z fd AJCongress to democ the movement; spk fr cause to Wilson, FDR; at Versailles Peace C; spk of cause to X world
- 4 bt more, being imbued wth ~~idea~~ ^{reality} re Z, saw relationship of Pal to new anti-s in Germany in early 30s: he felt need to save Jews fr future in new land
- 5 in ths context fd World J Congress & urg'd his wife, major personality in her own right, to set up Congress Houses which prov temp shelter to thousands of ref.
- 6 he was one of 1st to recogn evil of Nazism & spk re dangers to people publicly; later deeply involvd in rescue attempts & in bring message of CC to Am people
- 7 unfort all too few heed his call to awareness & act bec by then ths hero supplanted by othr heroes & th world no longer then the same. W of earlier time!

C SOCIAL CONCERNS

- 1 bt while work as r & Z would be suff to fill (whole) two life-times fr many; W another full area of activ & concern: social issues, infl by Waltr Rauschenbush the grt Prot leader & ministr
- 2 ths area of concern which occupied W all his active life gave his existence entirely diff concept & purp frm pure academic as Pres of JIR & hortatory as rab
- 3 bt in very modern terms managed to combine these careers bec in way as Z he spoke vs Nazism/so as r he in trad of proph & spoke fr social Justice; knowing some of backgrnd he would still nt be welcmd at EE1
- 4 was on side of strikers vs USSteel in 19, textile industry in 26, famp fr WW in 12 & 16, fr Norman Th & wth other clergy frcd resig of Mayr Walker in 32.
- 5 was fd of NAACP, ACLU, for Sacco & Vanzetti, fr Old Age Pension, vs Child Labor/& wth wife, a fantastic combin of talent & energy which caused heartburn in every cons idealog, fd Vis Nurse Assoc & Child Adopt Agency in addition to work for world peace organiz.
- 6 it can safely be said that Wise reachd into every major area of Jewish & secular life; he competed in sense wth JTS bt N.Y. big enough fr bth & they made the most of it.

CONSLUCION ,

A Generzl

- 1 W nt all work & no play, had gd sense of humor; see Isa & cigar stories: Archives, Nov 74, pp 184f
- 2 bt more than that, he had personality which would create sense of loyalty and almost fanatical dev which made his name a household word and to rabbis: his leadership the epitomy of what r should be
- 3 many stories & theories: that W=reaction to exclusion frn org & rabb "club" dominated by mid-west & some truth: if part of org pict & consultd & done honor probably no JIR & no rift re Silver, Weitzman, etc
- 4 nevertheless, Wise personality in own right & not to be taken lightly; he more than result of exclusion, he force of righteousness truly in best of J trad.

B Conclusion

- 1 Wise d in 1949, just 25 yrs ago, at age of 75. Amaz what happend in intervening yrs, to Jewry & to Amer & certainly to Israel which he lvd to see founded
- 2 one can only wonder what degree of influence he wld have today in present world circumstance, how his cong would support his ultra-lib stand, whether the people would heed his message & most interesting,
- 3 what would be his areas of concern for this day!
- 4 recall being at his funeral & deeply moved nt so much by words of tribute as by reactions of people who had come to mourn: sadness, tears, sighs
- 5 I can today/better than then/understand the reason fr thr grt personal sorrow & that is why did nt want to let opport pass by to pay him tribute on 100th anniv of his date of birth.
- 6 he lvd to fullest & as image he cont to live to ths very day. X Wth perspect of time, will live beyond our day to become one of grt figures in hist of J.

Amen.

Heb. Tab., Friday eve, Jan. 17, 1975



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After the Civil War, Wise renewed his agitation for a union of congregations. He attended the 1869 rabbinical conference in Philadelphia (see *Reform Judaism), but played a subordinate role. Though assenting to the resolutions adopted there, Wise veered away from them on returning home, probably having realized that identification with a standpoint too radical would put an end to the dream of a comprehensive union of American synagogues under his leadership. The next few years were punctuated by fierce exchanges between Wise and the more Germanic and radical Reform Eastern rabbis. He called rabbinic conferences in Cleveland, Cincinnati, and New York, which they boycotted, and reissued *Minhag America*, which they regarded with disdain.

Eventually, the lay leaders of the Cincinnati temples issued a call for a union of congregations in the South and West, guaranteeing that it would have no power to legislate or its constituents. Wise accepted this proposal, though when the *Union of American Hebrew Congregations was established in Cincinnati in 1873, his name did not figure prominently in the discussions. His interest was focused on one particular aspect of the Union's tasks—the establishment of a rabbinical college. He was appointed president of Hebrew Union College, which opened in 1875.

For the remainder of his life Wise labored in the interests of the college. He ordained more than 60 rabbis, and by the time of his death had become the "founding father" of the Reform movement in America. Intellectually, however, the movement outpaced him. The Pittsburgh Platform (1885, see Reform Judaism) was the work of Kaufmann *Kohler, and, though Wise became president of the *Central Conference of American Rabbis (1889 until his death), the *Union Prayer Book* which it adopted was based on *Rabbi's *Tanach* rather than Wise's *Minhag America*. Moreover, the arrival of a large community of East European Jews upset his expectation that Orthodoxy would not survive on American soil.

Wise's achievements rested on his stamina and his resolute adaptability to the needs of a pioneer society. Essentially self-taught, he read widely though not profoundly, and his voluminous writing reveals these same characteristics. Intellectually, he remained rooted in the *Emancipation era. He was ready to mix with people and was devoted to his pupils, earning their affection in return.

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Like his Christian counterparts and friends Walter Rauschenbusch, Josiah Strong, and Washington Gladden, Wise was a forthright, forceful, and influential preacher of social concerns. His opinions and attitudes are expressed in his *Child Versus Parent* (1922); *As I See It* (1944), a collection of his articles for the journal *Opinion*, which he edited from 1936 to 1949; *Personal Letters of Stephen S. Wise* (1956, ed. by J. W. Polier and J. W. Wise); *Stephen S. Wise: Servant of the People - Selected Letters* (1969, ed. by C. H. Voss) [C.H.V.]

His wife LOUISE WATERMAN WISE (d. 1947), communal worker, artist, and translator. In her youth she came under the influence of Felix *Adler, founder of the Ethical Culture movement, and was imbued by him with a passion for social justice. During her husband's ministry in Portland, Oregon, she founded that city's Visiting Nurse Association. In New York she established, in 1914, the Free Synagogue's Child Adoption Committee. She presided over this first Jewish agency of its kind and by the time of her death, when it was taken over by New York's Federation of Philanthropies, more than 3,500 Jewish children had been placed in private homes. In 1933 she organized and became the first president of the Women's Division of the American Jewish Congress. As refugees from Germany began to come in greater numbers, she established Congress Houses which provided temporary homes for thousands of refugees. Mrs. Wise's translations of Aime Palliere's *Unknown Sanctuary* and Edmond Fleg's *Why I Am A Jew, My Palestine*, and *The Land of Promise* helped to popularize these works for English readers. Her paintings of portraits, landscapes, and moving representations of persecuted Jews were widely exhibited. Their son JAMES WATERMAN WISE (1901-) held various positions as an organization executive including director of the Stuyvesant Neighborhood House in New York City, and national secretary of Avukah, the U.S. students' Zionist Federation which he helped to found in 1925. He was editor of *Opinion*, a special correspondent for New York dailies, and a popular radio commentator. His published works include *Liberalizing Liberal Judaism* (1924), *Jews Are Like That* (under the pseudonym Analyticus, 1928), *Legend of Louise*, a brief biography of his mother (1949), and *A Jew Revisits Germany* (1950). In the early 1950s he moved to Geneva where as an art connoisseur he engaged in the purchase of paintings for private collectors and museums in the U.S. [M.M.B.]

Rabbi Wise's daughter JUSTINE WISE POLIER (1903-), attorney and jurist, was born in Portland, Oregon. Admitted to the New York bar in 1928, she subsequently became the first woman referee in the Workmen's Compensation Division of the New York State Department of Labor (1929-34). She subsequently served as a justice in the Domestic Relations Court of New York City from 1935 to 1962. Justine Polier served as a special adviser to Eleanor Roosevelt in the Office of Civilian Defense in 1941 and 1942. From 1962 on she was a judge in the New York State Family Court.

Her Jewish and civic activities included service as president of Louise Wise Services (1941), the Wiltwyck School for Boys (1960), and the national women's division of the American Jewish Congress (1948-1956); chairman of the national executive committee of the women's division of the American Congress (1956-1960); member of the executive of the World Jewish Congress (1956-); member of the White House Planning

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was for
idealism

NY → Oregon → NY

Free Speech

Rabbi

1922-50 J.I.R. - concentrated on NY Jews

Zionist

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Nazism

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Tales -
my dog in the
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union strike in 1926. He actively campaigned for Woodrow Wilson in 1912 and 1916, and later supported the candidacies of Alfred E. Smith, Norman Thomas, and (from 1936 on) Franklin D. Roosevelt. With John Haynes Holmes he headed the City Affairs Committee which exposed corruption in New York City and finally succeeded in forcing the resignation of Mayor James J. Walker in 1932.

Like his Christian counterparts and friends Walter Rauschenbusch, Josiah Strong, and Washington Gladde, Wise was a forthright, forceful, and influential preacher of social concerns. His opinions and attitudes are expressed in his *Child Versus Parent* (1922); *As I See It* (1944), a collection of his articles for the journal *Opinion*, which he edited from 1936 to 1949; *Personal Letters of Stephen S. Wise* (1956, ed. by J. W. Polier and J. W. Wise); *Stephen S. Wise: Servant of the People - Selected Letters* (1969, ed. by C. H. Voss) [C.H.V.]

His wife LOUISE WATERMAN WISE (d. 1947), communal worker, artist, and translator. In her youth she came under the influence of Felix *Adler, founder of the Ethical Culture movement, and was imbued by him with a passion for social justice. During her husband's ministry in Portland, Oregon, she founded that city's Visiting Nurse Association. In New York she established, in 1914, the Free Synagogue's Child Adoption Committee. She presided over this first Jewish agency of its kind and by the time of her death, when it was taken over by New York's Federation of Philanthropies, more than 3,500 Jewish children had been placed in private homes. In 1933 she organized and became the first president of the Women's Division of the American Jewish Congress. As refugees from Germany began to come in greater numbers, she established *Congress Houses* which provided temporary homes for thousands of refugees. Mrs. Wise's translations of Aime Paliere's *Unknown Sanctuary* and Edmond Fleg's *Why I Am A Jew, My Palestine*, and *The Land of Promise* helped to popularize these works for English readers. Her paintings of portraits, landscapes, and moving representations of persecuted Jews were widely exhibited. Their son JAMES WATERMAN WISE (1901-) held various positions as an organization executive including director of the Stuyvesant Neighborhood House in New York City, and national secretary of Avukah, the U.S. students' Zionist Federation which he helped to found in 1925. He was editor of *Opinion*, a special correspondent for New York dailies, and a popular radio commentator. His published works include *Liberalizing Liberal Judaism* (1924), *Jews Are Like That* (under the pseudonym Analyticus, 1928), *Legend of Louise*, a brief biography of his mother (1949), and *A Jew Revisits Germany* (1950). In the early 1950s he moved to Geneva where as an art connoisseur he engaged in the purchase of paintings for private collectors and museums in the U.S. [M.M.B.]

Rabbi Wise's daughter JUSTINE WISE POLIER (1903-), attorney and jurist, was born in Portland, Oregon. Admitted to the New York bar in 1928, she subsequently became the first woman referee in the Workmen's Compensation Division of the New York State Department of Labor (1929-34). She subsequently served as a justice in the Domestic Relations Court of New York City from 1935 to 1962. Justine Polier served as a special adviser to Eleanor Roosevelt in the Office of Civilian Defense in 1941 and 1942. From 1962 on she was a judge in the New York State Family Court.

Her Jewish and civic activities included service as president of Louise Wise Services (1941-), the Wiltwyck School for Boys (1960-), and the national women's division of the American Jewish Congress (1948-1956); chairman of the national executive committee of the women's division of the American Congress (1956-1960); member of the executive of the World Jewish Congress (1956-); member of the White House Planning

philosophy
very
idealism

NY → Oregon → NY
Free Speech
Rabbi

1922-50 J.I.R. - concerned about Jews
more with
himself

Zionist
30 A
Nazism
Congress
Houses

Tells
my story in Ex
C. J. A.

Society - Social Ill - Rauschenbusch

N.A.A.C.P.
A.C.L.U.
Sacco
Shirley

wife: Mrs. J. Wise
Ch. Adopt

Sermon 31
Folder 18

1/3/75

Can it be a good new year?

'Year looks to be bleak due to economic
issues + food crisis in Asia, Africa, farm belt, pop-
ulation explosion. H2O Gate etc.

But need to find inner peace, do something
for self betterment. Hope for a better
year vs good year.

H2O gate caught bc some new stuff
have integrity + + bought or
intimidated.

There is hope

rely / search comp.

Sermon 31
Folder 18

1/3/75

Can it be a good new year?

Year looks to be bleak due to economic
issues + food crisis in Asia, Africa, fam. belt, pop-
ulation explosion. H2O Gate etc.

But need to find inner peace, do something
for self betterment. Hope for a better
year is good year.

H2O gate caught bc some new stuff
have integrity + #bafst or
intimidated.

There is hope

relig / secular comp.

"CAN IT BE A GD NEW YEAR?"

INTRO

A General

- 1 three days ago pushed out old & rang in NYr bt nt wth usual gaiety or high spirits; & no wonder!
- 2 really apprch 1975 wth grt deal of ambivalence; we don't know whether to laugh or cry! *welcome or dread*
- 3 obvious problems of our time make approach to New Yr a very sensitive issue bec future precarious at best!

B SPedific

- 1 dnt need me to review ills of our time bt want to pt out that more than eco problem: re recess & unemploy
- 2 Conf on Hunger in Rome last month ~~pt out~~ *highlighted* one of grt tragedies of our time re Asia & Africa wth fd problem close to our own farm-belt as well
- 3 linkd to constantly expand ~~ppul~~ explosion, as portr~~y~~ayed in recent, little known bk by John Hersey; ~~in~~ world & even in US, = elements fr grt stress & uphevl
- 4 last Frid eve heard something of dissilus of Yth in post W era & ths factr to be reck wth, in conjunctn ~~to~~ break-up of fam life & grt increase in divorcert
- 5 in larger world pict: wth quest of war/p at issue, who is concernd wth you & me? As Jews: new anti-sem?
- 6 as one historian wrote: when eco is in red, picture for the Jew is very black! Ths, coupled wth potenti fr ill, nt phys bt much more subtly on emotional lvl all create diffic pict fr future, ag best.

BODY

A HOPE

- 1 bt aftr long period of depression bec of events, a situation I've referd to many times, reach nadir & no choice bt to look ar fr more positive interp *of life*
- 2 true, situation in world does nt change bt my focus can & ths is approach very much needed if we nt to surrender to inertia or lethargic complacency; and that just not my style
- 3 found impetus fr new approach to present situation in basically neg newspaper report of some wks ago: concernd wth attitudes in Italy which certainly a country cought in turmoil
- 4 report cited that grt many women entered ~~nunneries~~ *convents* - perhaps in large measure to escape present turmoil - bt one sentence of one woman caught my attention
- 5 quot, highly educ woman spks 8 lang fluently & when she askd why enter Nunn? replied: need fr me to lea one more language! This was posit attitude
- 6 nt that woman seek to escape bt revitalize themslvs by learning one more lang: of persnal fulfillment, of quiet medit, of silence within, perhaps so that in keep wth our own trad: "small, still voice" wth-

APR 1975 JIP

in* be allowed to be heard amid hurly-burly of contemporary events.

7 found ths a real measure of hope fr them; for us!

B S/R

1 bt am nt alone in ths concern & in idea of new look
bec majr issue of SR devoted to "An Inventory of
Hope" = remarkable panorama of ideal & ideas fr '75
2 leading indiv in all fields reflected nt only on eq,
bt space, med, arts, humanity of Humans, energy; e-
ven the UN

3 & subtitled articles as "The Reso^{tr} of Confidence".
wth list of perhaps 50 young men/women (none older
than 45 & mostly in 30s) who made signif contrib to
society, wth grt potential fr future

3 in addit to fact that none of indiv ~~& articles~~ cited
gain fr eco status alone as signif factr fr hope re
thr personal future; seems we past that infant. stge
4 indeed, eco picture of our era indicates quite clrl
altho nt always to our liking ^{that while} ~~bec~~ we still oriented
grtly to values of the pst: some things worthwhile
which money simply can not buy!

5 hard to fathom but real nevertheless & while nt al-
ways accept & cert philo spurnd by many, contemp so-
ciety might well bring us back to wisdom of ths ~~life~~
6 can really buy love, security, sense of purpose or
inner resources which give stability to humanbeing?
possible to put priced tag on values, ideals, belief
and a system of concern fr fellow man?

6 in world where so much obtained bec available wth ^{credit}
cash purchase, is there a scale to evaluate integ,
character, the real person, the ethic imperatives?

8 wth everything exemplified by quick & ~~easy~~ ^{casual} manner frm
~~food, as seen in~~ quick eating chains ~~as vs dining~~ ^{by informal}

^{live} to the concerns of people who grab, push, pull and
take advantage fr thr own edification, may well come
back to time & manner which delas on level of rich-
ness of character & prsonality nec fr hope & faith

C WATERGATE

1 am drawn back to W syndrome & nt only bec of remark
made last wk by youngsters frm ths very pulpit; nor
by fact that it permeated our soc^{ety} & still does
if nt as obviously

2 many people say redeeming factr of W is that systm
words: wth disgrace of a Pres & cont of a Republic.
Bt want to add anothr dimension: that wth all the
personal invov^lement of many, some men could nt be
bought, intimidated, dtawn into maelstrom of horror

3 ths one of most pos lessons derivd frm tawdry episod

and ths too is reason fr hope bec if u rd any of bks on investigative procedures which went into uncovering ramific of scndal, know that some integ remaind
 4 ths comb wth signs of and for hope already mentioned indic nt a total loss fr 1975.

(+ how diff it was)

CONCLUSION

A General

- 1 come then to wish each other the best fr N Yr! [Fr me the J concept of R.H. the better & more fitting bt in our society little hope that world adapts ^{to our needs} ~~us~~]
- 2 see the gd and the bad, the right & the wrong bt feel that excessive neg servs no useful purpose in long run; can always complain bt incumbent upon us to seek ^{hope} ~~the good~~ as well, focus on positive, embrace sig of values & ^{mean the upright}
- 3 Tarphon: nt incumb upon u to complete the work bt neither free to desist frm it altogether.

B Specific

- 1 realistically, ^{symbolically} then, join woman in Rome who seeks to learn yet another language in N Yr: serenity, fulfillment, awareness of self; perhaps to listen to voice within
 - 2 in that setting, not nec a "happy" N Yr in boisterous framework bt a "better" yr & that all for the gd
 - 3 gd yr fr us as Jews, as Americ & fr all humanity
- Amen.

yr without war
hunger
hate
it is of fulfillment
awareness
peace.

Heb. Tab., Friday eve; Jan. 3, 1975

31

AR 25598

5/4

SERMONS

1976

ARCHIVES

INTRODUCTION

A General

- 1 have been thinking recently, what wth yr-end blues, & in ref to class in OM, re Garden of Eden bec the idea of it seems to have relev to ~~the~~ ^{this} season of yr.
- 2 we all know what took place there bt aftr A/E drivn out, what became of the Grden itself? As far as we knw, no one ever gone back, yet sticks in our minds.
- 3 it is place perhaps only in imag of man yet dominates bec it is what was gd in the past; never re gd in the present & there was never a future
- 4 it became a symbol of all that used to be gd, of th way it was, of what the past might have been; fr us all, espec at ths season: of end of yr, there will always be a Grden of Eden to which we return symbolical & for which we continue to yearn bt nt attain.

B Specific

- 1 same fr us as we come here prior to observ ~~a~~ ^{celebr} of the NYr; a quite diff observ & celebr than RH; we also yearn fr what has gone before bec feel that in retrospect, & nt knowing future, it was a good yr
- 2 bt quest I would like to pose: was the past good enough, ~~is there~~ more of the same to be welcomed? Is the yearning fr the nostalgic past, our contemp Grdn of E justified? Even in our drms, is there/was there a P?
- 3 looking back wth some measure of reality & balance we know there is no perfection in our society and if anything at all, there must be a proc of betterment.
- 4 at start of NYr, to evaluate gd of past & hope fr th future, say: more of the same is NT gd enough and wth ths in mind, would like to offer some suggestions.

BODY

A POTENTIAL

- 1 one of the diffc & devastating aspects of our soc ths past yr has been the lack of fulfillment for evr so many Americans; that there is a vast potential in our country which has nt been realized
- 2 more of the same is def nt gd enough; Am are being underused bec, in large measure, they are poorly educatd poorly fed and poorly housed;
- 3 thsnt a paraphrase of FDRs famous phrase of a nation 1/3 ill-housed, ill-fed, ill-clothd; bt, rather, it is the tragically obv more than 40 yrs after FDR!
- 4 spk here nt of nation generally, which was his view, bt, rather, of what we find in our time; espec the blacks and especially the youth of our nation. They have no place to go, are blocked at every turn and the education they have receivd becomes useless
- 5 same view re potential applic to the aged where a basic presence

reservoir of power, education, skill and wisdom remain unused, untapped. As a consequence more of same is not sufficient. We need help of all to make things right for next year.

B INTERDEPENDENCE

- 1 we have heard a great deal this past year re Decl of Independence and now is a Decl of Interdependence
 - 2 not just for us but for the world at large in year to come. This is necessary because there are problems which are common to all men; whether in developed or underdeveloped countries, be they in east or west
 - 3 all human beings strive for basic things, have same needs: security, sufficient food, shelter and peace in their society; which means not just the absence of war but a viable system which protects the people ^{and} is, at the same time, an instrument for healing all wounds
 - 4 for this reason, a Decl of Interdependence because all peoples are no longer "independent" but interdependent not only because we all face same problem & needs but because only hope for salvation
 - 5 military strength, economic reprisals, industrial primacy are no longer the *sine qua non* of domination in our world & those who so believe, labor under illusion.
 - 6 needs and requirements of world so intertwined, so deeply linked, so interlaced that one can not survive, can not succeed without the other; can prosper, continue and ~~achieve~~ ^{exist}, of course; but not re meaningful future because we are, now more than ever before, interdependent.
- [While this is true of economic, political picture so in realm of the moral: no just without law or ethics, no peace without any of these; none without commitment on part of every man for the survival of every man, everywhere.]

C JUDAISM

- 1 but when we speak of the quest: is more of the same good enough & apply it to Judaism, the answer same as in other areas of life. No, more of same, not good enough
- 2 we see this aspect of our lives on two levels: Israel & Judaism and the answer is one and the same, on both counts.
- 3 we can not permit Israel to be sacrificed on altar of expediency either re UN or in change of administration in State or in secret international deals as these are practiced re oil needs.
- 4 of course, the realities of the situation are known to us all and the dangers to Israel very real because of the political vested interests which affect so many in that part of world but for us there is a spiritual concern and as long as there is still some idealism, this outweighs
- 5 simply to give in as was threatened often last year, not valid for us, & our picture of moral obligation, in world at large
- 6 but what we feel for Israel is based on our feeling for Judaism and the commitment ought to be as deep on that level

- 7 people come to Temple & that is gd, they make propr donatn & that is commend, they make gesture to belm and that is admirable bt gestre frm depth of hrt is obv lacking
- 8 Jud nt way it used to be, of c; it is not Grdn of E Variety ~~either~~ bt to dilute it ^{further} as a faith by apathy inertia, ignorance & callous disregard can nt be permitted or to go by wthout a reprove
- 9 more of same nt gd enough; must make consc effrt to improve, to uplift, to ennoble fr/sake of all in ~~M~~ Yr.

CONCLUSION

A General

- 1 have then a quest: is more of same gd enough? do we always lk back to symb G of E & what we think it mnt in the framework of nostalgia, imagin of our minds?
- 2 answr given: no, nt gd enough. * We must do better re: potential fr our people in US, interdependence of resources for all the world, growth in depth re our commitm to Isr & Jud on ev level of concern.
- 3 that, seems to me, is issue fr yr to come & ought t be taken into consideration when we say: Happy NYr, fr then, at least, know what we ought to be happy about, which is element missing all too often.

B Specific

- 1 issue is whether in NYr we are part of those human beings who believe man is capable of managing the incredibly diffie task or whether he is incapable
- 2 whether we can lk at these incredibly diffie proble & issues and feel that we have a chance to change & prevail or whether this is nt possible
- 3 I personally at ths seasn, & throughout the year, feel that we can make a dent, can change, have hope and that the ~~issues~~ ^{challenge} of potential & interdependence on all levels, ~~incl Jud & Isr~~, can be a boon fr all
- 4 and thus may it be, fr the yr to come & all those which are yet to follow.

Amen.

Heb. Tab., Frid eve., Dec. 31, 1976.

ea'

A best

bitterness among b

" of J. to b

change - then sees) Love for father
of Jacob sent for Benj

Then Joseph can speak to them
truly as a "brother"

o he forgiving

True but of brothers. Joseph -
he to ultimate necessity
could take revenge but

does not

Probability, survival. cohesion
of family now transferred
from individual to the nation

Sat AM - 3/1/77

JACOB, AGAIN.

INTRODUCTN

A General

- 1 rd last wk of encountr of Jacob wth angl in middle of night; aftr battle, which neither won, change name
- 2 ths nt first instance; Abram to A; Sarai to S and in contemp life also have custom to change names fr diff reason: in illness or at pnt of d, angel of d will nt find victim under new or assumed, name.

B Specific

- 1 of c, in last wks T portn ths change occurs twice; once by the messenger & later by Gd personally; ~~with~~ bec 1st instance nt permitted; nt authrizd
- 2 bt second time, it is OK and done by Gd Himself & entire situation changd. Till change, Jacob lacked any semblance of grtness & while long way to go, now on right track & will become respons patriarch
- 3 question ~~only~~ remains: is man limited to one name only? what is the meaning of a name? in our trad = refers to an inheritance, is a symbol, is a key to understanding the person & that at issue here.

BODY

A JACOB and ISRAEL

- 1 these the two names, as we know and there are diff between them, as any casual read of text indicates
- 2 has been counted that from change of name to end of Gen, the name of Jacob is ment. 45x and that of Isr 34x and, if only by a little, there is a reasn fr Jacob preponderance. What is explan of abbis?

B JACOB

- 1 whenever that name ment, have ref to physical, to the material things in life
- 2 Jacob is assoc wth the idols, the gods of household, he escaps wth family so no one sees him, he cross-breeds animals secretly fr own profit
- 3 lvs home of his fathr & mothr bec of deceit to fath and brthr, taken away bless & birthright
- 4 and in later chapt, when earthy, human aspects of story involvd: rape of his d Dinah or incest by his son wth one of his own concubines, always J, nevr I
- 5 Wiesel: weakling, manipulatted, immature, leading a marginal life & when he has vision (28/20) his voice is prosaic: u bring me home, will do for you
- 6 ths the entire aspect of exist re Jacob

C ISRAEL

- 1 quite a diff matter entirely; the Jacob to whom we refd above suddenly no longer part of the picture
- 2 the new man, whose name is Israel, has qualities of the spirit; is sensitive, has grown up, feels, and is committed and a whole new personality emerges.

- 3 this is the same Jacob who weeps at d of his lvd one Rachel, who is in despair bec of his son Joseph, who has values, ideals and goals in life and who attains old age and is united still wth Joseph.
- 4 in short, we have here almost a schizophrenic pern wth two sides to his being: that of Job & of Isrel, and that is what is assoc wth his two names.

CONCLUSION

A General

- 1 many of us also have two sides: phys & spiritual.
- 2 there are those of us, or those parts of us, which grasp and strain, and are aggressive and ~~shrewd~~—wth no regard fr others or their needs, the Jacobs
- 3 there are the others, or the other side of us: the one not callous or brutal bt compassionate, kind, warm, gracious who is concerned, and who has understanding; he is the Israel

B Specific

- 1 as wth J/I in T, so with most of us; we have a bit of both in our beings, in our minds & hearts.
- 2 there nt only is, bt t ere must be & can be, a merger between the two types of characters, and it is only to be hoped that the Israel prevails
- 3 fr in his concept there is to be found greatness & humanity, goodness and blessing & that is the essence ~~of~~ our existence as we strive fr the Prom Land fr us, in our time, whatever concept ~~is~~ our vision.

Amen.

Heb. Tab., Sat. A.M., Dec. 18, 1976

CHANUKAH SERMON: 1976

INTRODUCT

A General

- 1 there occur in mind/life of r many instances when he lks fr opp to say sev things which are in his hrt; he saves items fr disc & then searches fr opening.
- 2 ths occ of Chanukah presents me wth such an opport ~~but~~ ^{for} ths eve do nt want to spk of festiv except in most ~~casual~~ ^{casual} terms, bt rather ~~spk~~ ^{emphazize} ~~re~~ persn of Matth & J.
- 3 these are men I admire bec despite all odds tk chance and spoke ^{at} ~~what~~ ^{to} what was on thr minds.

B Specific

- 1 surely u recall episode: Temple had been desecrated, people urgd to bow down to idols bt Matth and Judah called a halt
- 2 having gone so far, they would go no furthr; not only did they ask thr people nt to commit idolatry, bt Matth struck down & killd Jew who defied him. ^{he} ~~re-~~ ^{re-}jectd his oblig & committmnt to Gd of Israel!
- 3 Judah organizd his brthrs, his people, waged war & in due time cleansd the Temple, relit Et Light & fnd the Hasmonian line of kings who ruled until Roman er
- 4 in short; inspiring, meaningful, historical, relig happenins & we must keep faith wth it, as we have in yrs gone by, fr the sake of our faith, ~~fr yrs~~ ^{fr yrs}
- 5 it is in ths spirit that certain issues have been build. in my mind & time has come to share wth u.

BODY

A WEST POINT

- 1 one of issues that bothrs me grtly is one now faded, except fr partic, bt want to spk of cheating scandal at West Point, US Military Academy
- 2 we had reps of ths Academy here singing early this yr; basically, decent, honorable, intelligent yngmn
- 3 indeed, ^{we} ~~chosen~~ ^{chosen} by congressmen fr exemplary charactr; strks me: why so many cheat & what of thr charactr?
- 4 answer: nt in these young men bt in our society where cheating, whethr in business or gvt or politics or family life, is the accept norm & strait-laced, moral indiv gives appearance of a naive fool.
- 5 these yng men at WPT rep our gvt & when they see th hypocrisy, the callousness, the insensitivity on all levels why are we so surprised when they follw suit?
- 6 there are so many evils, of which VN & Wgate only most publiced, that while I do not condone cheating, I think it unfair that we single out the cadets as special targets for our anger. ^{illogical}
- 7 in long run, these impressionable yng men, still in formative stages, ready (as Sam Rayburn once said): to get along by going along; who can blame them?

the fault lies nt with them ¹¹bt with us bec our moral outrage is not audible; bec we keep silent too oftn.

LOTTERY

- 1 bt there is anothr issue which has been building up in me; many of u will surely nt agree. Refr: Lotter
- 2 know that many of u participate and some of u even win a few dollars now & then/bt frm where I sit, th Lottery is biggest swindle recently perpet on public
- 3 here we are, a supposdly moral society, Or at least spouting moral inanities, vs numbrs racket, horse r, gambling in cert places & the like ^{of crime}
- 4 & in order to countr influence of ~~Mafia~~ so they dont derive benefit frm gambl, ^{inst}instituted our own ^{gambling chance} swindle so that State benefit, & illegal be channld to certain causes under name of legality
- 5 trouble is, & always was, that money taken frm those who can least affrd to lose it; people have one chan ⁱⁿ thousnd of getting a return. Most never win bt th ^{fulfill} keep piling in money hoping to strike it rich.
- 6 that why call it swindle & taxpayrs money used to perpetuate ths fraud; high powrd advert extolls virtues of gambling so that young are taken in, poor are fleeced and the winner can nt cope wth sudden wealth
- 7 no matter how gd the cause frm which Lott derives benefit, supportd by ^{naive} people least able to affrd; even today, among pr, \$1 a wk a lot when need brd, mlk etc & while I know am hopelessly outdated, want u to knw

GILMORE

- 1 the third & last issue which ought to be mentioned in some detail relates to Gary Gilmore, lately of Utah.
- 2 I personally find the concern wth ths man, his love-affair, his habits, his philosphzing so revolting as to defy description.
- 3 I have never been fr cap punish & am not now; always believd d penalty does nt solve anything, never has & never will. Would give life impr to any murderer, wth no chance of parole.
- 4 bt ^{emphasis} ~~issue~~ here is slightly diff: in all excitement re d or no d, passionate meet in prison, double suicide pacts, etc little or no regard fr victms of ths man, nr of victims families, children & conseq of killing
- 5 understand in Utah these people totally forgotten, as here also; proportion shown in TIMES some time ago: huge sprd re Gilmore & small column at bott of page re victims & thr families.
- 6 who remembrs thr names, who recalls thr innocence, what happnd to kids, wives, homes, businesses, famil on extnd basis, thr homes, thr future plans, thr drms
- 7 ths what is wrong in large measr wth society: ~~the~~ ^{our}

concerns have no depth; all is superficial, oriented toward the loud, obvious, crude & glaring
 8 we bow to any idol at expense of our charact, integ and the basic decency that one has every right to expect as part of the civilizd 20th cent humn being

CONCLUSION

A General

- 1 there are many othr subjects that would fit into ths kind of a sermon, of subjects which should once in a while be brought out - *which for vs the norm:*
- 2 what happend in the Church in Plains, Ga. is one such example; the enormous salaries paid to proff athletes & relatnship between athl & politics is anthr and, for a third bt by no means the end of the list,
- 3 the incalculable harm done by US toward sev democrc Israel among them, *in behalf of* ~~in behalf of~~ favrd status fr oil as if ths prec commodity suff to ~~sell~~ ones soul on the open markt. But, the list is endless.

B Specific

- 1 let us return to the beginning; it is Chanukah. A time of rededic, renewal, relighting the candles.
- 2 it is a time to take to hrt the message & effort of the grt men of our trad: Matth & Judah for it is th who made the name of Maccabee stand for something.
- 3 to follow in thr footsteps, to link ourselves to thr example, to understand what they tried to teach these are the voices of Ch//as they spk out of the past and seek to inspire us for today.
- 4 let us then pay heed to ths message & do so vocally by joining togethr in singing the Ch hymn: Rock of A or Mous Tsur, which u find in yr PB, p. 92
 LET US RISE...

+ 11572p91.5

Heb. Tab., Frid Eve., Dec. 17, 1976

SHABBAT CHANUKAH

INTRODUCT

A General

- 1 last wk obsrvd 20th anniv as r of ths cong & make ment of fact nt to emph it again bt call attention, fr purpo of illustr a pt, to many serms preachd
- 2 must have written tens of thous of wrds, all too many pages, ~~altho~~ always sfriven fr new phrase to make ~~old idea~~ palatable
- 3 ~~don't think reused old sermons more than dozen times in these 20 yrs~~ bt all ths insignificant in comp to
- 4 the skill, depth, insight, wisdom that one finds on a simple ordinary page of writing by Eli Wiesel.
- 5 ths author, known over past 2 dec as "poet of holo" has unusual gift of bringing mess of Jud in touch wth contemp needs, & in language relevant to us all
- 6 to rd him nt only pleasr bt ennobling experience.

B Specific

- 1 bk "Mess of Gd" is subtitld: Bibl portraits & Legends & commentary, ^{an}interp based on Midrashic texts
- 2 what is Midr? anthol, compil of homilies, providing running comment on text frm "Drash" to seek, examine; frm which "darshan" = rav in later yrs
- 3 all know one such ^{an}example: Hagg fr Pes = compil of laws, stories, pts of view all basd on Deut; all are rich sources fr law, philo, custms, trad
- 4 it is on ~~these~~ ^{such} stories, ^{an}explanations, interp that EW builds his concerns wth bibl figures & in so doing, brings our ancestrs to life ^{a personality}
- 5 he taks a text or a bibl situation, & states it plain then exam it, turns it over & exam it again; starts frm opp end, begins again: C & Abl: C, A, parents, Gd, future gen & finally idea of genocide then & A
- 6 simple story of 1 chapt, 16 vv in Gen, = 30 pp here & barely scotchd surface. Same fr Jos, Jcb, Abe, Mos

BODY

A ISAAC

- 1 bt let us understand ^{workings} ~~process~~ of his mind & ~~taks at~~ ~~hand~~ as we attempt to follow W. in his search for greater understand of Isaac, one of least understd
- 2 central to story is Akedah; must be the most traumatic exp for any indiv. We know story, how blade was suspend bt Midrash asks far more vital question:
- 3 Isaac savd once bt will miracle happen again? How oftn & fr what reason? & at what cost? Ref to Holo is obvious; how many fathrs saw thr ch to the altar to be sac; fr how many the same miracle as wth Isaac
- 4 bt poignancy goes deeper: at end of story, Abe re- turns alone to servants who wait upon him, why alon and what of his son Isaac? A diff person bec of his exper & same person could nt have returnd wth fathr
 are we not all changed by what happened?

we
5 ~~the~~ ment fathr, what of m? Nt obv: why did she nt
stp intended sac²bt I. comment: Fath, when u spk to
m latr, when u tell her, make sure she nt standing
nr well or on rf, lest she fall & hurt herself!

6 only EW could find ths response & apply it to that
gen & to ours: ^{how} shall we tell to our p, our ch?
~~what recollections we must take so long for he not permanently scared!~~
~~very nt enough sep as we know only too well!~~

B Other Personalities

1 Jos: man lvd, bt neg aspects: did noth re fathr for
20 yrs of sep, why let him mourn fr him; fathr did
nt deserve such shabby treatment

2 Moses: grt leader whom othr rel might have deified,
we make into human, fallible, mortal. Does nt acppt
d when call comes; fights & argues & pleads wth Gd
till finally: if u live, Is must d! Then: let no one
suffr on my acct:

3 "to live is gd, to want to live is human bt nt at ex
pense of anothr's d" (note selectns by Judenrat &
disc of ths conflict in Holoc & Halach", I Rozebaum)

4 or take Job, one of grt figures in world lit, Midras
also has partic pts of view: as EW tells us grt vic
tory^{is} nt that Job triumphs over his hurts & pain bgt
that Gd answers him, even if wth questions!

5 quests, ^{her only} answers are pos & do not add to doubts. He
did nt give in to curse or deny Gd, ~~Midras has~~ Gd's ans
~~in terms of a quest: applies to us all, thus, no ind~~
~~viduality & our own quest in context of othrs also!~~

6 thus, not~~l~~: why must I suffr bt why suffering, etc/
Job ~~is satisfied if nt fully; he~~ has nt been given an
wr bt he has hrd Gd respond. That is sufficient &
that is what Torah is all abt: a response, statement

CONCLUSION

^{of his presence, a glimpse of faith by which man can live.}

A WIESEL

1 such a ^{response} ~~statement~~ is nec for us all, espec fr Wiesel
& his need is mirrord here. Have witnsd his personal
grwth: frm man possessd, lit tearing at his hair;

2 to husb, fathr, teachr of a new generation, at ond
wth & at home in Israel. ~~Once said: writes in Fr,~~
~~spks in Engl, thinks in Yidd & his hrt is in Hebrew.~~

3 here a man come out of A & has found stability nt
in normal, ordinary aspects of life: possessions, fr
example, bt stab. in J sources & has made them work fr
him. He has found an aswr in Chassid, in Midrash,
in Tanach & he imparts ths wisd, insight to us all.

4 ^{we} tells ~~us of~~ ths gen, we who tend to forget the past
bec often so unpleasant, that tales are nt so ancnt
bt have meaning, applicablity to ths very day; that
Abe & I, walk to altar is reminisc of A; that Isaac
is a survivor, ~~as is he & he~~ feels himself at one wth
~~that~~ W.

- him*
~~Issue~~, as we ought to understand him bec we surv too
- B Specific
- 1 Wiesel is so skillfl a writer that we can all find a lessn, a diff lessn, in his exampl & interp of Midr & u should rd bk so u can find yr. own way
 - 2 bt re my own reading, offer two ~~assessments~~ ^{interpretations} of msg: first, that the worst sin of all is silence! on the part of anyone. We dare nt be silent in face of ~~the~~ needs of any othr human being, nor our own need.
 - 3 secnd, that there is such an intangible as the common gd, that we bear a responsib toward one anothr.
 - 4 we extend, lit in bk & fig in life, frm Adam to Job fr tragedy of both that they were nt at peace bt in state of perpetual phys & spirit anguish, turmoil
 - 5 Midrash tells us: ths part of growth, part of life, part of process of living bt if there is a response, even if only anothr quest, that is sufficient.
 - 6 pt is that man is history, without him there is nothing & that wth Adam being expld frm Eden pt is nt that now he was out bt that he must find how to begin again, fr life, fr gd, fr knowl, fr blessing
 - 7 ^{in answer:} anyone who knows EW can nt fail to understand that the ^{live re!} Adam of his bk ~~refers~~ ^{includes} to u & me. ~~fr~~ ^{this} each & every day we face the challenge nt to begin b~~y~~ to "begin again!"
 - 8 To "begin again" that is the essence of Gds blessing
- Amen. ^
pulls

Heb. Tab., Frid Eve., Dec. 10, 1976

E. Wiesel's "Messengers of God"

rd p. 43

JACOB, AS IN WIESEL

INTRODUCT

A general

- 1 last eve spoke of EW's new bk "Mess of Gd" Bibl Portraits & Legends & told of how much I like it
- 2 bk of depth, perception, nobility which makes Jew. trad come alive & indic its relatnshp to cntmp nds
- 3 want to make mentn of bk once again, ths SabbAM, bec one of indiv, one of bibl portraits, is Jacob; the man of whom we rd last wk, ths wk & next week in T portion.
- 4 Wiesel, then, is relev to our T read & to us

B Specific

- 1 u may recall that Jacob is engagd in a struggle in middle of night, a silent strgle where we are never given an answr to quest: what did ths stranger want
- 2 he does nt even know Jacob's name, they spk only at dawn & both must ~~give of themselves~~ ^{surrender some thing}, bth phys & spirit, before conflict is resolvd
- 3 while we don't know what antagonist wants, we have sev ideas as to who he is: in T_z ish; Midr=angel bt Jacob= Gd! & new name given J: Israel = "striven wth Gd" & you have prevailed, ^{reflects} ~~correct answer~~
- 4 all of ths raises sev interest observations.

BODY

A GD AT NIGHT

- 1 have already establ that diff trad see antagonist in diff terms; bt Jacob recogn his adversary at onc & he ought to, since he faces Him directly
- 2 and it is import as to when ths all takes place: in depth of night & how full of dread the night is to ever so many people, of all ages, both sexes, eras
- 3 night is silent time, lonely, when ordinary sounds are multiplied a thousnd fold; when one hears what is obv & what is hidden in deepest recess of mind
- 4 here one also finds, hears, seeks, encounters Gd: at night, in solitude; indeed, W. feels that there is a connect betw hum & div solit: man must be aln to listen, feel & even to fight Gd
- 5 sometimes, ths means Gd appears in sleep bec that is when man is truly alone: being shut off frm all outside interf but open to influences ~~frm~~ within.
- 6 bt if solitude permits a meeting, there is danger as well: aftr encounter, as wth Jacob, never the same again. Ths mean of v. as W suggests: none wh have ~~seen~~ my face shall live as he did before!
- 7 some tormented in slp, some can't slp bec of fear of demons to come, some welcome slp bt night affect us all to some measure, as it did Job, as multitud of pills in our soc fr sleep purp readily testifie

B LADDER

- 1 bt encountr betw J & Gd nt only at Jabbok bt wth ladder; Midr: Gd to J: go up, bt he afr₂id, no fth & therefore always to be punishd
- 2 more: Job's image in Heavn illumnd bt angels wantd to see originl; go down to see bt he asleep!
- 3 lesson on both counts: some never have courage, hope, lessn of faith, some have no vision, some don't see even when obv confronts them & thus are left behind, remain second, never fulfilled.
- 4 up there, top of ladder, J a hero, grt man of drm bt on earth, merely a man yearning to sleep. A grt diff in attitude, way of life, approach to future.
- 5 ~~how~~ similar to all of us in ths day & age: many see bt have no vision, many hear bt don't comprehend, many touch bt stay removd, many sense bt not invov for they are as was Jacob: asleep & afrd to go up 1.
- 6 it is all related to how we see ourselves in life: able to work, wishing to strive, hoping to see beyond ourselves, committing ourselves in depth with others so that aspirations become reality.
- 7 at ths pt, J slept & was nt changed till encountr in the night. Then he became Israel.

CONCLUSION

A General

- 1 much of ths material fnd in EWiesel's bk and urge u to buy, borrow & read it; worthwhile experience
- 2 disc nt only Jacob bt all Patriarchs, Moses, Job & would recommend disc espec re Cain & Abel; it is a fine bk for all who care to think

B Specific

- 1 lesson re Jacob fr ths wk: the night nt all of drd bec encountr can lead to beneficence; we can be changed fr gd & then go on to make our mark
- 2 the ladder is there fr us all: fr up or down; we have example of "up" if we but dare. Jacob's story ought to br our inspir, incnt so we ~~to~~ ^{can} be a bless

Amen.

Heb. Tab., Sat. A.M., Dec. 11, 1976

INTRODUCT.

story fr ths AM usually deals wth or emph two brothrs:

Jacob & Esau; and they make a fascin story

At same time, I'm always intrigued by personalities of the parents; think they more interest, fascin and provide us with an insight into human-ness of our ancestors

which is a highlight, as always, in our rel tradition.

What we must view are personalities of two parents & as result obtain view of children.

ISAAC: ~~very~~ quiet, reservd, almost introverted man who takes a wife, acc to story, to be comfrtd fr his mothr

of all three Pat, he is least defined

But look also at kind of life he had:

child of parents who already old; *Laughs at idea!*

~ he was offerd as sac by his own fathr; words of mother, ^wprotest for ex, never cited

3 he was caught in crossfire between Sarah & Hagr and his half-broth~~r~~er Ishmael

✓ finally, in his own old age, his son & wife deceiv him

5 and, as a result, his one grt strength & gift to give, the bless, given to wrong individual

But there is more to him: Isaac had grt strength would already suffice that he survivd Mt. Moriah! his strength also in his being reflective, (perhps even passive, bt not nec so,) as life went by he truly mournd his mothr, his past, his home & thus showd himself a person wth roots & depth we lk at him today as man who was link betw two activists: Abe & Jacob; we need an Isaac fr po.

REBECCA: someone quite different

she begins as a perfect indiv; note as at well courteous, deferential to man & beast

bt it is quite erroneous picture

she is clever, strong willed, self-assured

she does not bow to events, she makes them happen as matter of fact, she nt above deception

she has two sons bt she lvs them differently and bec of her own preferences, causes grt problems

she appears as mother-sub, then dominates or bec of it, and Isaac does not seem to mind

she is so strong yet she spks only wth soft Jacob and lvs the strong Esau entirely to weak fathr

it is a whole mixed up relationship in this fam

Begin to understand then as view the parents side
~~but there is no quest in my mind that par-bts far more~~
~~interest than~~ the two sons, the twins, who hate
 each othr & will nt find accomodation till they
 both grown & suff grtly, each in own way.

What can we learn from characters of these two ^{pairs of} indiv?
 That as in case of Isaac: silence does nt mean ^{weaknes}
 often we need to be quiet for perception, ^{perspec}
 often we need to see contrast bfre us: Es & Jac
 for as wth Isaac, to be at mid-point has adv &
 strengths, and meaning as well.
 Can't be activist, all the time; need to halt.

What of case of Rebeccah?

what is on surface ^{nt} always the essence

"all glitters nt gold"

here: the perfct beauty ^{but} not so

lesson fr us is obvious: must be careful so that
 not blinded by aprkale, by glitter, by superfic.

The two sons, of c, reflect this dichotomy:

hairy arms belong to Jacob & are a fake

weak Jacob who does his mothrs bidding in deceiv

fathr wthout a murmer, must later battle angl

in middle of night & his name changd to Isrwel

Not ^{over} as it seems at first glance; that story &
 lesson of two parents, of two sons, ^{for us in our time.}

That the message of Toldos, we rd this AM.

Amen.

Heb. Tab., Sat. A.M., Nov. 27, 1976

*X During Esau weeps in defeat
 for blessing of father!*

Dec 3, 1976

Story of J & ladder; he saw the angels asc & desc in the night & in AM, when he awoke, he was changed. He had to cross through the night, as all of us must do ~~at~~ one time or another.

The point is: what do we dream, what do we see, what is ~~our~~ ^{the} vision from which we awaken in the morning? We, all the more so, bec of our partic history as a generation saged from the "final solution"; not in ~~the~~ abstract but so many of us were there, & we were priv to find refuge here.

Q: What do we all dream in the night of our lives; what did I dream?

- 1- that aftr having been uprooted as a child, I would find personal fulflmnt & ~~achieve~~ ^{attain} persnl ~~accomplishment~~ ^{commitment}. Chose proff of rabbi, teacher bec felt that I could find p within myself as I helpd others attain equanim. My ~~point~~ ^{vision of} ~~not to~~ ^{not do} ~~merely~~ maintain status quo or to be present whenever someone calld bt rather: to ~~bring~~ ^{lift} people up, to show them a path, to bring ~~an~~ ^{them the} alternative of a living faith ~~to them~~ so that in cert instances they would need me less! It has been my hope, in all these yrs, as teach, preach caretaker that I could ~~bring~~ ^{transfer} strength, ~~and teach~~ ^{dignity + vitality} Jud with all its beauty & fervor to but one person & that it would have lasting effect. To accomplish this is basis of my drm, ~~hope~~ ^{to come close}.
- 2- once estab that I to be r, hopd fr cong of friendship. Ths u given to me in ansr to my 20 yrs service; understand, acknowldge, appreo innov, ideas, new directns & while we nt always agree, ~~strength~~ ^{of our} in friendship ~~is~~ ^{is} ~~cong~~ that our lines of authority nt as in pyrmid structure bt horizontal; where we link hands and wrk together, & have proven that we can achieve. What we

^{survive} ~~other~~

made of recent move here indic that this cong will ^{lv!}
 grow, prosper, sanct for fut. gen. bec of what we do now!

3- Lastly, I dreamd that togethr we might establ a mod
 in ths cong. In ths Sanct ~~where~~, of c, certain aspc
 of our exist on formal basis bt, also, where people
 can pour out thr hearts in joy, sadnss, succs, desp,
 life/d, and where someone would take trouble to light

^{This too I find here: in, daughter named & sister, & to final rest. place.}
 These three dreams I exp in the night of doubt, confsn,

fear: to teach, to be among fr, to find a mood to
 which I could relate and hopefully as you, I found
 a measure of contentment, maturity and understanding

What of the next 20 yrs? don't know bt fr time being:

my thanks to u all, espec L & Sh, all of my fam

& to one & all I wish u Shabbat Shalom.

May Gd frgive u fr yr exxag

Wth ur remarks mirror the type of person my m thinks
 she bore & my wife wishes she had m

Pt is nt longevity bt that fr observ such as this, pck
 right people to spk on yr behalf, that is secr.

THANKS TO ELY: appred yr com in time of fam stress; hp
 worship amng us brrt u some comftrt & peace

LEN: dist prof, coll, teach, known to u all & clos
 to me bec of yrs past & man of standrds I respect

SELIG: gown up togethr, spec closeness, friends

CANTOR: apprec yr words & already said on ~~KN~~: u
 given us/me so much wth beauty of yr music

MAX: tell my coll: pres & wife, VP, Asst T & wife
 all study wth me, & I'm very proud of this; thus,
 pres. remarks: so he will get a passing grade. Max,
 I will nt be bribd bt I can be influenced...

20th Anniv Service
 Friday, Dec 3, 1976

1031

I did not know! 1022 • 1055K
Lends itself to various interpretations
A - Act rashly & foolishly - no regard for the
consequences
1 - play with fire
2 - skate on thin ice
3 - smoke a cigar
Constant refrain: did not know
did not realize
but then too late
as if actions occurred in a vacuum

B - God assigned specific place
this is primitive view of Rel
Use of God only
Rel exp somewhere else, not prepared:
"did not know"
Answer: God can't be contained
spn but a symbol, a presence
place of centrality
God encounter anytime: then
must be prepared also.
Then must so live as to expect
God: not to have to set in
fear, fright, embarrassment.
I did not know
(Same as had - asks us to be prepared
in death - always - we don't know
how, when, where, moment of encounter
∴ be ready.)

c- Don't know is positive expression
Admit if you are innocent
rather to be ashamed of
self-knowledge → greater knowledge: modest.
defeat arrogance, false pride, conceit
indeed: the more "don't know" the greater
the humility, depth of percept, capacity
to learn
This the essence of philo/theol & part of Juk

(c3) remark appears simple - but is
significant.

① tip not flit, casual, superficial - we
ought to know that's all about us.

② everywhere & all times: - did not
know is no excuse for failure to
recognize him, as Jacob failed to know
place of the ladder

③ don't know is invitation to learn &
that is path to progress.

See then 3 words '182' 115 556 leads to
whole philo of life - perhaps your & mine.

Pr

Huh Tah - Set Ad - Xief 4/76 - (c3)

Time Wasted Waiting in Lines Is Plaguing Communist Bloc

By Malcolm W. Browne

WARSAW, Aug. 16 (NYT).—"If there is ever a revolution against Communism," a Pole remarked with annoyance, "it will be started by someone who had to stand in line too long."

He himself had been waiting a half-hour, in a line that snaked all the way across Warsaw's picturesque Old Town Square, to buy a 5-zloty, or 15-cent, ice-cream cone.

No one buying ice cream in Old Town Square on a Sunday afternoon has anything pressing on his mind, and in any case, there are diversions such as an exhibit of amateur painting and an itinerant Hungarian band playing a jolly czardas.

But on weekdays it is another matter, and time wasted in lines is contributing to serious political unrest in Poland.

Most women in Communist countries have jobs, whether they have families or not, and shopping is a major problem. It becomes acute when a woman, or her husband, must spend two or three hours a day waiting in lines to buy meat or sugar. That has been the situation in Poland for the last few months.

The burden of waiting in ubiquitous and interminable lines for everything in the Communist world is something to which people have grudgingly become accustomed. (An exception, perhaps, is Yugoslavia, where it is normal to fight and squeeze through a crowd to get ahead of everyone else.)

In a bread store in the Soviet Union one may first wait in line to see the bread and various price tags, a second line to buy a receipt entitling one to the loaf, a third line to present the receipt and receive the bread and perhaps a fourth line to have it wrapped.

Enrolling a child in school, applying for an apartment, job or pension, getting a driver's license or even getting a tooth fixed are matters that require many weeks of standing or sitting in lines.

Free Treatment

Medical treatment is free, but to get a cut finger bandaged involves even more lines than buying bread as papers are checked, administrators decide which clinics must be visited in what order, and so on.

After waiting for several hours in any line, a would-be supplicant frequently finds that closing time—either for lunch or for the day—has come. The door is slammed, and the only alternative to missing out is to come again another day.

For some persons, there are ways around the lines.

"I have to do it the hard way," a Romanian remarked, "because I am not a party official and have no special right to skip the lines. But when I need to see the doctor I find a carton of American cigarettes under the table gets me in to see him very fast."

In European Communist countries, a newly married couple must generally wait from 5 to 10 years to get an apartment of their own. They live with in-laws even after having children. Family arguments are continuous and the divorce rate is staggering. In Poland, despite a crash program to build apartments, the situation is as bad or worse than in any other Communist country.

But even apartments can be had.

In Prague, for instance, \$20,000 in currency under the table will put a couple at the head of the line for a good apartment, which still must be paid for, of course. There are similar shortcuts to apartments throughout the Eastern bloc, but they all require large amounts of money that is hard to come by in legal ways.

In Poland, problems have become acute. Only part of the delays result from real shortages.

Meat is apparently scarce because farmers, even after a new

need. So they respond by not producing.

"Under Communism," an East European said, "everyone must have a job. But there is no requirement to work."

The current sugar shortage, on the other hand, is apparently more the result of hoarding and inefficient distribution than a real shortage. Sugar is now being sold loose from the sack rather than packaged.

Poland grows sugar beets and normally produces enough sugar for an exportable surplus. There is no reason to believe that the sugar crop during the last year has been bad. And yet persons spend hours in lines each week to buy enough sugar to get by.

"Lines and hardship are endurable in times of real crisis," an East European said. "After the war, when Europe was in ruins, it seemed normal to wait in line for an egg. But to have to go through such nonsense today, 31 years later, while the West is working without interruptions or simply relaxing, well, it says something about the system."

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veranstalteten Europäischen Treffens der Jugend und der Studenten in Warschau ein Manifest herausgegeben hat. Darin wurden verschiedene Beispiele für die *Verletzung* der Beschlüsse von Helsinki durch die polnische Regierung dokumentarisch zusammengefasst. Noch grösseren Kummer hat den kommunistischen Behörden Warschaus die Verkündung des Programms der «*Polnischen Unabhängigkeitsverständigung*» bereitet. Es ist das erste seit 1945 verfasste Aktionsprogramm für die Wiedererlangung der polnischen Unabhängigkeit und die Lösung aussen- und innenpolitischer, wirtschaftlicher, sozialer und kultureller Fragen. Der Inhalt dieses aus 26 Kapiteln zusammengesetzten Programms, das bereits seit Monaten in unzähligen Abschriften in Polen kursiert, scheint das Ergebnis einer Verständigung zwischen verschiedenen traditionellen und neuen politischen Richtungen zu sein.

Schikane gegen polnische Intellektuelle

Einberufung zum Reservedienst in der Armee

ok. Der von Ministerpräsident *Jaroszewicz* angekündigte Plan der «Umerziehung» *oppositionell eingestellter Bürger* wird bereits an polnischen Intellektuellen erprobt. Zahlreiche Historiker, Soziologen, Juristen, Schriftsteller und Dichter, aber auch wissenschaftliche Assistenten an den Universitäten in Warschau, Krakau, Lodz, Kattowitz und Breslau sind zum sofortigen Reservedienst in die Armee einberufen worden, der *drei Monate* dauert. Die Behörden stützen sich auf das gültige militärische Reglement, wonach Männer bis zum 50. Lebensjahr jederzeit zu Truppenübungen eingezogen werden können. Doch der Zeitpunkt und die Selektion unter den Reservisten zeigen, dass es sich um eine gezielte Schikane handelt. Eine solche Aktion hat es in der dreissigjährigen Periode der kommunistischen Herrschaft in Polen noch nie gegeben. *Gomulka* scheute sich, derartige Methoden anzuwenden, weil sie in der Geschichte Polens einen ominösen Ruf haben. Es war nämlich die *zaristische Besetzungsmacht*, die im 19. Jahrhundert solche Aushebungen unter der polnischen Jugend zur Verhinderung von Aufständen durchführte. Eine der grössten Aktionen dieser Art erfolgte in der Nacht vom 14. zum 15. Januar 1863. Doch diese präventiven Massnahmen vermochten den Ausbruch des antirussischen Aufstandes vom 22. Januar 1863 nicht zu verhindern. Seitdem entstand der historische Begriff der «*branka*», der jedem Schüler im heutigen Polen geläufig ist.

Verstärkte oppositionelle Regungen

Vermutlich wurde dieser «Racheakt» des Regimes nicht nur durch die jüngsten Protestkundgebungen der Intellektuellen ausgelöst. Seit Monaten machen sich verschiedene oppositionelle Richtungen mit ihren Programmen verstärkt bemerkbar. Man beobachtet Aktivitäten, die von einzelnen Persönlichkeiten ausgehen, so vom Nationalökonom *Edward Lipinski*, vom ehemaligen Chefideologen der Kommunistischen Partei in der Frühperiode *Gomulkas*, dem einstigen Kulturminister *Wladyslaw Bienkowski*, vom ehemaligen Generalstaatsanwalt und jetzigen Professor für Staatsrecht *Andrzej Burda*. Aber auch Gruppen sind aktiver geworden. So hat sich ein von den Behörden nicht gebilligtes *Jugendkomitee* zur Untersuchung der Folgen der Konferenz von Helsinki konstituiert, das anlässlich des im Juni

Parteien in die Ämter der Präsidenten der beiden Häuser des Parlaments geteilt. Die Wahl der Ausschussvorsitzenden findet am Dienstag statt.

Ein Kommunist Präsident der sizilianischen Regionalversammlung

Palermo, 25. Juli. (afp) Mit 70 von 88 Stimmen ist der Kommunist *Pancrazio De Pasquale* in Palermo zum Vorsitzenden der Regionalversammlung von Sizilien gewählt worden. Alle in der Versammlung vertretenen Parteien, darunter auch die Christlichdemokraten, hatten sich zugunsten des kommunistischen Kandidaten ausgesprochen.

Geheimgespräche in Athen?

Athen, 26. Juli. (Reuter) Zwischen Griechenland und der Türkei haben nach Angaben gutinformierter Kreise in Athen Geheimgespräche begonnen, um dem türkischen Forschungsschiff «*Sismik 1*» in den zwischen den beiden Ländern umstrittenen Gewässern der Aegäis seine Arbeit zu ermöglichen. Die Gespräche sollen möglicherweise auf Druck der *Nato* zustande gekommen sein.

Arabisches Oel für Uganda?

Kairo, 26. Juli. (afp) Die Arabische Liga hat ihre Mitglieder aufgefordert, Uganda Oel zu liefern, um das ostafrikanische Land vor einem Zusammenbruch seiner Energiewirtschaft zu bewahren. *Kenya* hat vor einiger Zeit eine Treibstoffblockade über Uganda verhängt. Der Schritt der Arabischen Liga wurde an ihrem Sitz in Kairo bekanntgegeben. Die Liga kam damit einem Hilfersuchen des ugandischen Präsidenten *Amin* nach. Gleichzeitig forderte die Liga von den arabischen Regierungen diplomatische Schritte, um die gegenwärtigen Spannungen zwischen Uganda und *Kenya* abzubauen.

Schiesserei in Kampala

In der kenyanischen Hauptstadt Nairobi verlautete am Montag, unter der Zivilbevölkerung von Kampala, der Hauptstadt Ugandas, sei am Samstag nach Ausbruch einer Schiesserei eine Panik ausgebrochen. Die Schiesserei habe sich auf dem Hügel *Kololo* ereignet, wo sich der «Kommandoposten» von *Amin* befindet. Laut der Tageszeitung «*The Standard*» wurden die Schüsse von ugandischen Soldaten abgegeben, die den Kommandoposten *Amins* überfielen, den Präsidenten aber dort nicht vorfanden. Die Hauptstadt war im übrigen am Wochenende ruhig.

POLAND

LIFE of illusion ①

no extras for people

long lines as was case during/aftr WWII

sugar line in Warsaw

Lody = ice cream; sour cream, out of milk

rebellion by women; draft intelligentia/ reserve duty

housing seems OK;

bakeries, restaurants are full 4

Black Market currency = widespread; on strt, restaur.
lock up airport, no more flights; \$6 for man &
\$1 for driver; no wonder so appreciative }
old lady at airport }
give price scale }

Crakow, anc. capital; Rynick
Synagogues }

Warsaw: restoration of old city from pictures ③
attitude toward Russians ②

Warsaw: Mila, Yiddish Theater, Prawick Prison }
German woman on tour }
Memorial in front of C. Syn: 30 Poles; Poles = Jews? }
Jews aftr war? pol prisoners; why by Syn? }
visit to Syn in Warsaw - see for cash }
better personal impact than A. }

First Soap ①

arrival - many exchange
or deal with Pol
Polish in city closed
same for...
all... ②

are at small airport - seen in W - no taxis - but soldier!

son = factory worker

800-900 ZL = \$30 per mo.

12-14,000 ZL \$50 " "

Apt 350 ZL = \$12 per mo

Food: Sugar 5 lb = 60 ZL = 2.-

Rice 2 ZL per liter = 8-10¢

Meat 1.25 " per kilo = 5¢

Good Rest - 600 ZL per dinner = \$20
for 5

Suit = 600 ZL = \$20

shoes - 350-400 ZL = \$11-13

= ~~work~~ 1 month

1 shirt + 6 colors

Movies - diff price seats

2.50 - 3.50 + 5.- = ¹⁷~~20~~¢

80-90 ZL to airport by taxi = \$3.-

Medieval and Marxist, Cracow Hosts a Holiday Inn

By ALAN LEVY

There is sufficient reason to visit Cracow. Poland's only intact medieval city boasts vistas and castles and museums and squares in copious plenty. What finally brought me there, though, was word that it had added a Holiday Inn to its wonders, the first of its species in Eastern Europe.

A Holiday Inn? Casual American roadside tourism in Communist East Europe with its visas and vouchers, currency controls and one-lane expressways? Sealed, sanitized toilets in the land of 19th-century plumbing? Free ice machines on every floor on a continent where visitors fight for a single cube in their drinks? Not likely.

Upon learning of the opening of this 1,714th Holiday Inn last spring, I phoned "The World's Innkeeper" (a registered trademark changed in 1969 from "The Nation's Innkeeper") at its reservation center in Frankfurt. My voice went from my Vienna home base to the West German facility, which is linked by satellite to Holiday Inns in 44 countries and the corporate computer center in Memphis, Tenn. Double rooms, I learned, go for \$32 a night, and all rooms at the hotel are double. I opted for prepaid breakfasts at \$2 apiece, a mistake since the most elaborate breakfasts (orange juice, bacon or ham and eggs or poultry pie with preserved horseradish and hard cheese plus bread, coffee cake and coffee or tea) cost \$1.50.

There were few other mistakes or mishaps on the journey, however—or in the hotel. The 12-story skyscraper rises all red-white-and-silver from a meadow on Cracow's western outskirts, a mile and a half from downtown. The address is Aleja Koniewa 7, on a road named for the Soviet war hero Marshal Ivan Konev, and thereby hangs a tale.

Konev shares the credit with Polish partisans for having saved the historic treasure that is Old Cracow from the destruction that befell Warsaw. The German occupiers had wired and mined many of the main sites, but they expected the Soviet Army from the east. Instead, Konev's forces circled around the city and moved in from the west. As they came, partisans cut the cables of the main detonator at a fortification very near where the Holiday Inn now stands—making the city of Cracow safe and whole for tourism.

ALAN LEVY is the author of "The Bluebird of Happiness: The Memoirs of Jan Peerce," to be published this month.

and brand-name hotel franchises.

My wife, two daughters and I spent a May weekend in Cracow. On Saturday night, briefed by the hotel doorman, we wandered on Konev Boulevard for about a quarter of a mile and flagged a bus heading toward the main Market Place (Rynek Główny). The fare was a zloty and a half (4½ cents); a few blocks' more walking would have brought us smoother riding on a 3-cent streetcar. (By the time you read this, I'm told, there will be a new 15-cent hotel bus route serving the railroad station, the Market Place, the Hotel Cracovia and the front door of the Holiday Inn.)

Our May weekend in Cracow happened to coincide with the three-day Juwenalia festival of youth, when a queen is crowned (for charm as well as beauty) and students are accorded every freedom of the city, except perhaps to attack the system of government directly, for the streets and particularly the Market Place were well protected by militia. There was gaiety galore, as freedom tended to take the form of Arab costumes, female impersonations and serenading for money (a couple of meals inside the Holiday Inn were punctuated by musical invasions of dubious caliber).

There are numerous festivals and fairs in Cracow, with June being the busiest month in this respect. One June event celebrates a raftsman named Lajkonik who led the defense against Tartar invaders and returned home in triumph wearing the clothes of the vanquished Tartar khan. Today, to honor this hero, oddly garbed revelers cut capers in the streets and Lajkonik "clubs" passers-by with a wooden mace that is supposed to bring luck. Then, on June 24, Cracow relives

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7/18/76

Medieval Cracow Hosts a Holiday Inn

Continued From Page 1

a pagan custom of floating wreaths with burning candles down the Vistula River. If your wreath sinks, it means death impends. If it floats away quickly, there will be no wedding in your near future. But if it joins up with another wreath, romance is at hand—and if it is fished out by a member of the opposite sex, you might as well pack your bag and prepare to elope.

The center of everyday life as well as special events is the historic Market Place. Here in June the Cracow Night of Poets is held at the monument to the 19th-century bard Adam Mickiewicz, and in December there is a hand-carved Nativity scene competition and exhibition. Dark-brick churches harmonize with Baroque palaces, Renaissance parapets and Gothic buttresses. Each epoch is represented here; time has merged the many facades into one beautifully unified architectural spectacular. The Market Place is known as Cracow's "drawing room" and merits every comparison with the squares outside St. Mark's in Venice and St. Peter's in the Vatican.

Under the tiny church of St. Adalbert—hidden by trees and pre-Romanesque walls but right where Grodzka Street begins—is an interesting archeological exhibit of the past thousand years of the Market Place. The Town Hall tower—slender and solitary—offers a good view of the city and a display of municipal history, but you should also visit its cellar, once the local prison and torture chamber, later the municipal beer hall and now a cafe where you can sip a cup of coffee by candlelight even at midday.

The Market Place is dominated by the arcaded Cloth Hall, from the Gothic main passage of which a hanging knife was stolen that festive weekend we were in Cracow. Suspicion centered more on tourists than students, for natives tend to be intimidated by the knife's symbolism of justice's severity; it was a copy of one used to amputate ears, noses and hands of medieval offenders. Fortunately, nobody seemed unduly disturbed or retributive about the theft. "It's one of six copies," our guide explained on Sunday, "so another knife will be hung up in a few days."

The gem of the Market Place is the 12th-century St. Mary's Church, with its two uneven towers and its 500-year-old gilded linden altarpiece, a masterpiece of Gothic woodcarving by the Nuremberg sculptor Veit Stoss (1445-1533) that we were told is "the



Herve Gloaguen/Viva

The old still coexists with the new in Poland's former capital.

largest altarpiece in the world." Be that as it may, come prepared to be dazzled.

Two trumpeters live atop St. Mary's and every hour on the hour, day and night, one of them plays the same fanfare four times, once in each direction to assure the citizens that no enemy or fire is in view. The tune ends abruptly—for, once, a Tartar's arrow pierced a trumpeter's throat in mid-call. The Cracow trumpet call is played at noon and midnight on the national Polish radio and it has always been such a strong symbol of freedom that the Nazis outlawed the trumpet altogether in Cracow. My family and I have thrilled to marvelous mechanical Town Hall clocks in Prague and Munich, but we rank the Cracow trumpeter's friendly flourish of his instrument at the end of each live solo with those experiences—and, of course, we waved back.

On Saturday night at the Market Place we were content to windowshop at Cepelia and other stores in the Cloth Hall and, sated by dinner at the Holiday Inn, to wander in and out of incredibly crowded and smoky cellar cafes. On Sunday, however, we hired an English-speaking guide, Andrej Brozek (address: ul. Szopena 13/3), and a taxi driven by English-speaking Mieczyslaw Miszkiel (ul. Jugowicka

15, phone: 64080) for four hours of sightseeing at \$10 for each man. Private cabby Miszkiel, who makes interesting amber jewelry between calls, was lined up for us by the Holiday Inn and is always available for day excursions to the death-camp museum of Auschwitz (Oswiecim), the salt mine of Wieliczka and the Zakopane ski resort in the Tatra Mountains. Guide Brozek is a hard-working geologist six days a week, but if you're available on a Sunday and want every detail and legend of any of Cracow's 760 landmarks, he can be obtained through the Orbis (national tourist organization) office in the Holiday Inn. In the July-August high season a daily two-to-three-hour guided tour of Cracow by bus or minibus leaves the hotel at 10 A.M. for \$3 a person.

Although the first hour of our Sunday tour had us right back at the Market Place, we went on from there. One amusing sight along our way through the newer Cracow was Paderewski College, whose black and white exterior was in the motif of a key-board.

Most of the moat and fortifications that guarded the medieval city have been replaced by a ring of greenery, the Planty Gardens, and even the vestigial defense walls that remain have been adorned with sidewalk art for

sale that looked to me like Washington Square Outdoor Naif. But near the old walls of Florianska Street and the 15th-century Barbican fortress was some of the best art in the world, housed in the Czartoryski collection—"Cracow's mini-Louvre," our guide called it—where we put on carpet slippers to protect the floors while seeing a Rembrandt "Landscape with Good Samaritan" and da Vinci's "Portrait of Lady with Ermine," a wonder of harmony and serenity featuring what some art scholars call "the most perfect right hand ever painted." We also saw the swords of Captain Cook and Martin Luther, receptacles housing the ashes of Petrarch and Laura and a Radziwill coat of arms.

At the other end of the old city rises the limestone hill called Wawel, and after a mild climb on foot we came to Wawel Castle, with its arcaded courtyard where knights once jostled and royalty danced, and the 14th-century Wawel Cathedral, place of coronation and eternal rest for the Kings of Poland. Cracow was the capital until 1609 and this Gothic cathedral is Poland's Westminster Abbey. (Kosciusko and the poets Mickiewicz and Juliusz Slowacki are buried here, too.) Just outside the cathedral are the bones of a mammoth, the jawbone of a whale, the horn of a rhinoceros and

a loudspeaker—a juxtaposition that fascinated my children as much as any of the Carrara marble, Florentine gold and wrought iron in the 18 stunning chapels inside.

Right below Wawel, the grandeur is lightened by a bronze dragon belching fire at five-minute intervals. In one of the limestone caves off the Vistula, we were told, there used to live a dragon whose tastes ran toward devouring young maidens of Cracow. But Prince Krak, thenceforth immortalized in fairy tales and puppet shows that extend beyond his city's and nation's borders, is supposed to have rescued local womanhood by feeding the dragon burning sulfur wrapped in sheepskins, a spicy dish that caused the dragon to slake his thirst by slithering into the Vistula, where he drowned. The mechanical sculpture commemorating the legend is the work of a Cracow artist, Bronislaw Chromy.

Finally, at our request, our guide took us to the decimated ghetto. Cracow had 66,000 Jews before World War II and now has 300. A couple of well-tended synagogues were open to visitors. The Remuh Synagogue, on Szeroka Street, is still active. Behind it lies a cemetery dating to 1533 with tombstones adorned with carvings of animals, hands and vines. The last dead were buried there in 1799. When the Nazis came to Cracow, they found only 47 tombs and destroyed them all. But after the war archeologists trying to restore the cemetery dug under the top layer and found astonishing Renaissance gravestones. Apparently they had been covered with dirt in 1704 to hide them from Swedish invaders. The other synagogue, also on Szeroka Street, was built in the late 15th century and remodeled in 1570 by the Florentine architect Matteo Gucci; it is now a Jewish museum.

Sightseeing in Cracow can be a buffeting of soul and senses, so we welcomed the smooth insulation of the Holiday Inn. Owned and built by the Orbis organization, it exceeded our every expectation from the moment its minibus, which met our flight from Warsaw (this pick-up service is free if requested when booking) delivered us to the moment we left.

The interior decor was Continental modern, not the American tacky-tacky that the beach-resort exterior led us to expect. The lobby was dark brown. The apéritif bar and restaurant, both opening off the lobby, were decorated with *kelims*—hand-woven wall tapestries or rugs—which so enchanted us that, during our six-hour visit to Warsaw between planes on the way home, we bought a pair for \$8 each at one of the many Cepelia shops that sell folk crafts. The floor-to-ceiling work

of art that dominated the inn's lobby—a highly refined Wild West sculpture in leather—was not for sale, however, even for hard currency in a land where everything American is admired but nothing more often and avidly than the dollar.

Ice, shoeshine and beverage machines stood in the hallways. The ice and shoeshines were free, but the drink machines—featuring bottled orange and currant juices, Pepsi Cola and (best buy) Zywiec Beer—required tokens that had to be bought for 60 cents (20 zloty) from the cashier in the lobby.

Our room (designed and outfitted in Paris) was a spacious 24 square yards, not counting bathroom and entrance-way. The bathroom was beyond belief: Hot water that was hot, toilets that flushed instead of gargled and a knob that heated up the bathroom to an infra-red glow for 30 minutes before shutting itself off.

The Holiday Inn had two saunas and a medium-size heated swimming pool, open 8 A.M. to 8 P.M. Life guards were on constant duty and the two we encountered must have been traffic cop trainees: always a polite "Sorry" in English followed by a strict admonition in German or Polish made comprehensible with hand signals. As the father of two adventurous ~~men~~ maids, I gave thanks for this ~~over~~ though I was "sorried" twice: once for sitting on a washable lounge chair without putting my towel between it and my bathing trunks . . . and the other time I was actually sent to the showers for entering the pool insufficiently wet and shiny, having just bathed upstairs.

The hotel's chef was lured away from Cracow's best downtown restaurant, Wierzynek. Two of the main dishes we had that weekend were the best of their kind my wife and I have ever eaten. One was venison shashlik—tender skewered game, liver and bacon served with a crunchy cheese-topped yellowish rice—for \$2.25. The other was "Burning Broiled Trout," served flaming in the pan—the freshest, crispiest, juiciest fish I have ever eaten indoors. The trout prices were by weight, but ours didn't cost much more than the venison shashlik.

The hotel was 95 percent occupied the weekend we were there, thanks to a couple of Polish conventions and the Peace Bicycle Race passing through Cracow, but the ample dining room was 100 percent filled. In fact, there were hour or two waits for tables if you weren't a hotel guest. Poland is still a country of shortages, so Poles line up at the Holiday Inn to eat the meat they can't buy in their butcher shops.

Dec 1, 1976

Ben-Sasson, H.H.
A History of the Jewish People
Harvard University Press
Cambridge, Mass
1170 p., \$40.00 after Jan. 1, 1977

Reviewed by Robert L. Lehman

This enormous volume, edited by H.H. Ben-Sasson, was written by the editor and five other leading scholars of the Hebrew University in Jerusalem. The book is divided into six major parts, each one authored by one of the contributors: 1) Origins and the Formative Period by A. Malamat; 2) The Period of the First Temple, the Babylonian Exile and the Restoration by H. Tadmor; 3) the Period of the Second Temple by M. Stern; 4) The Era of the Mishnah and the Talmud, by S. Safrai; 5) The Middle Ages, by H.H. Ben-Sasson; and, finally, The Modern Period, by S. Ettinger. It is, in other words, an attempt to understand the process of Jewish history, (a period covering more than four thousand years,) in its entirety, in one volume.

The editor has the best of intentions. There are many pictures and prints, wonderful maps, documents galore, graphs and statistics to help us understand; in addition, the bibliography is comprehensive and up-to-date, and the Index is superbly put together. The organization of the volume can not be faulted, the print is clear, the language concise; the paper and the binding are of sound quality. On the purely physical level and that of intent, this book is highly recommended.

But the task which these scholars have set for themselves is

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But the task which these scholars have set for themselves is

really an impossibility. To condense the history of the Jewish People into one volume is a contradiction in terms, especially in a volume of this high level of language and intent. A one volume history can perhaps be attempted for the beginners in a religious school setting but not for the concerned and interested and intelligent adults for whom this volume seems intended. We are presented with an overview of happenings which is generally accurate and fair but, as has already been noted, so sweeping an attempt creates its own difficulties. These are not overcome in this volume. For example, there is so much material in this book, even in precise form, that it is impossible for the lay person to judge what is important and what is of minor consequence within the long range of Jewish historical experience. Further, while there are cross references within the text to similar places or individuals or ideas already mentioned or about to come into focus elsewhere in the volume, a specific relationship or inter-relationship between Jewish history and world history is lacking. The Renaissance era is one such example. Another, in more modern terms, is the "Judenrat" concept. Assigned three pages the basic internal conflict, and the terrible choice for life and death placed before these administrative personell within the ghetto walls, rates but a full page. The definitive book, (by I. Trunk), is cited in the bibliography, but who beside the scholar has the knowledge to isolate this volume from all the rest; or this burden which characterized the holocaust on so personal a level.

The volume is oriented on a sociological basis; the religious outlook, or historical perspective from a Torah-view, is not considered and scarcely cited. There are demographic studies, discussion of administrative problems, migrations and their consequences but very little with reference to art, music, literature or poetry. There is a very deep appreciation of the Emancipation movement within Judaism and a full picture of Israel's place as a refuge and center of world Jewry after 1948; on the other hand, America or American Jewish Life is hardly touched upon. For example, when considering the period between the two World Wars such a subject as the "Consolidation of the Jewish Centre in the United States" is assigned a mere 1½ pages. It simply will not do.

The book, because of its size and consequent weight, is unwieldy; it presents a physical problem but it raises a pedagogic issue also. The content, even with the best of intentions, is unwieldy: it is too much for the layman and it is too skimpy for the scholar. A youngster will not be able to handle it and a seeker will be unsatisfied. The editor and contributors have striven for success but the goal has eluded them; I question whether such a volume is at all possible. But one must commend the participants in this venture for their work; it is obviously a work of great love which comes from the heart.

(Rabbi Lehman has been a lover of Jewish History all of his life; he has been spiritual leader of one of the large congregations in New York City for the past 20 years.)

107' = Gen 18

XI/13/76

Many things in this T
Hospitality & the trace

① 3 men - Divine beings
eat, walk, stand, sit
announce coming of events
bring a divine message
are they angels? if so, they eat
like man?

② Hospitality: a message of love:
typical mid-eastern understanding.

strangers rec.
as if '5'5e

- 1) 3 measures of flour for cakes = large amount
- 2) 3 measures of flour for cakes = large amount for 3 people; include his family?
- 3) v. 8: with a calf... with a wheat
vs laws of 1725!

Humour ④ reward: Sara = child in old age?
she laughed P 1731... P 1731
at my laugh? did not! you did.
Sara lied.

Conclusion: ① after the visit of angels visit side!

② receive strangers = as if '5'5e

③ laughter - diff kinds of laughter
not all is sadness!

don't take yourself too seriously
don't be pompous but understand -

④ not only laughter, lie but dis - 'ing
belief or part of Sarah
All of us finally sometime
but make answer: "I am..."

thing too hard for the Lord?"
Lesson of unanimity, faith, focus
for all of us.

Heh Tah - Sat ~~AD7~~ ^{AD7} - XI/13/76

INTRODUCT

last wk spke re Sarah & her place in our trad
 now, S died & Abe involvd in buying burial place
 he needs a place, a cave at Machpelah bec he surely
 can nt & would nt want to bury S by wayside
 as did happen wth Rachel!

later

BODY

Abe & his people were wanderers, nomads at ths time.
 the act of purchase nt merely fr burial of S
 but: place of permanence, a site
 a spot with which to identify. *This is mine.*
 Abe wanted to obtain ths piece of land
 so he might have a place to call his own

More, to purchase burial plot was a promise fulfilled
 it is a token
 a visible place; *inherit land flow mch.*
 above all, a beginning toward end of promise
 as others need a flag, a person, an ideal, so
 Abe: links his hopes to this partic place.

Also: trad has it that all Pat & Mat buried there
 (Gen 49:29-32; 50:13) wth except of Rachel
 Moslem trad: Joseph & his brthrs buried there.
 Machpelah nt ment anywhere else in Tanach.

CONCLUSION

Modern: immigration & 1st act was the purchase of
 burial plot; much as landsmanschaftn, Verigens,
 Frat organiz functioned when organizd
 implied a sinking of roots, a belonging
 stability bec ths plot is mine.
My people will be together.

Zionism: same principle in Erez
 acquire single piece of land, a duma
 history of Zionist movement built on this: *JNF, Pashke*
 and Olim, Bilu, agric workers & plans focusd
 part of the hist of our pepple that land is ours
 and no matter fr what purpose: *settle, develop, cem, etc.*

Dichotomy?

Centr Europ Jew no purchase until d, as wth Abe
 no children out to cem while parents alive,
 superstition that when grave purch, d follows
 East Europ Jew: more of a wanderer, sink roots
 need the plot for the entire family
 children OK at cem bec we all mortals
 no law, Halacha, in either sense; Minhag nt Halch

just land = vital
from rough patch to In
from Then to today

page

DEDICATION OF MEMORIAL PLAQUE

INTRODUCT

A General

- 1 I find that the way people react to the holocaust is ^{century} a path beset by anxiety, confusion & contradiction
- 2 more & more bks being writtn, films made, paintings & musical works created, the further we removd in time
- 3 even more, some studies indic that survivors can live quietly, peacefully fr 20, 25 yrs & suddenly explode by tiniest spark of memory, as if happened yesterday

B Specific

- 1 tell u of exper in Warsaw ths past summr. As u know, W totally devast by Germns. Prior to tour of old city our grp shwn film of what happnd
- 2 complete wth bombfs, Nazi troops, Gestpo taking people away, scene or two of CC, houses burn, inhab dead; obviously nt a pretty or comforting film
- 3 point of screen: indicate degree of W recovery; so much so that in old city, houses erectd & facades copied frm old pict post-crds. W old city as used to
- 4 bt one youngr woman in grp who began to protest need of ths film; she Germn natnl, m to Americon, two ch wth her, ^{and she} she felt past is past, no need to renew
- 5 the more aggressive she became, the more intense our reaction; again: the ambiv: Germn woman who wanted the past ignrd & we, who were removed, wantd ^{to see} ~~to see~~ ^{renewed}
- 6 even more: idea of W renewd, redone, rebuilt in the exot image of past = as if time std still, as if not happnd (& it was Poles who had done ths!)
- 7 bt all over city (also in Dijon, Strassbrg, Cracow) flwrs to ths day to mark spots of exectun, round-up, infam prisons, places of children's farewell & sep.
- 8 could cite further instances of such contrasts, conflicts, almost schizophrenic behavr, ~~fr horror~~. Bt let me bring it closer to home. ^{The past will live but people not live with the past!}

BODY

A CHILDREN

- 1 our gen of Jews, ^{acting this} faced wth disturb quest of whether we should spk of our exper to our childrn & to what degree; how much of the truth can we tell fr it must be balanced by degree of what they can absorb.
- 2 many couples wth child growing up face ths conflict: one hand, ^{part} part of our hist, part of our own exper, of ths gen, perhaps exper on our own bodies, cert part of baggage we carry wth us thru life but
- 3 on otr hand, why burden the young, why make Jud a horror of persecution, degradation and despair, why place into young & impress minds possib of nightmare bec each & every youngster might well then ask: if it happnd to my part & gr-p, why nt also to me.

Some points of reference already
become blurred. What is diff.
betw "Both Camps" & "C Camps".
D.C = extreme but, even if
comparison existed, is CC any
less evil - perhaps even
benign?

- 4 any one of u who have read the recently publ bk^{ed.} by Lucy Steinitz (who spoke here abt a yr ago) entitld: "Living aftr the Holo: Reflectns by the post-war gen in America" will know and recogn the burden of the
- 5 studies indic time & again that these kids tend to find each othr, that they are more burdend by aspir of thr par than othrs of thr age, that fr some par they become surrogates to the gd life & that often they reflct the underlying anxiety of thr elders.
- 6 and, whethr want to or nt, just like thr parents, cn nt escape thr heritage! What to do then: tell it lik it was or create a shield about them?
- 7 ours a consc choice: tell of the past, of which we part & make the pt: bec of past, we Jews must live & like it or nt, oblig ~~fr~~ this life incumb upon us all bth yng & old, 1st gen or later, willing or not.
- 8 hope nightmares never come to pass bt if shance, knw Jewish imp: ths faith must endure thru u & me.

B PLAQUE

- 1 dichotomy of feel & view carried to plaque we d~~x~~edic ths eve; do we need such a tablet or nt? Aftr all, so many of us here part of ths exper, of migration, suff personally, left lvd ones ovr there as victim
- 2 othrs say, we nt only need the plaque, we want some visible token of remembr bec we must always know tht bt fr grace of Gd we might have been left there to die. plaque reminds us of our own gd fortune; and,
- 3 there will come a day when ~~we~~ no longer able to tran mit message of the past, & future gen will have to learn & know thru ths visible reminder. →
- 4 I have been press fr such a memorial fr yrs, ~~and~~ it did nt matter what form it wuld take, bt I am personally, deeply gratefl to three memb families (who wish to remain anonymous) who have brought ths tabl into our midst
- 5 again, the dichotomy of feeling: does it detract fr our worship, does it sadden our Sanct, does it depr our mood, does it scare the childrn, does it serve only to reawaken old fears?
- 6 in my view, just the opp! I think it enhancs our Hs of Gd, it adda nobil to our worshp exper, it teachs our ch that we part of strm of hist which ^{never} neg lectd nr forgotten; that in my own spirit, persnl, home those who died Al K HaShm retain thr place.
- 7 I feel ths cong is ennobld by ths visible plaque of rememb in our midst; I wuld nt have it any othr way and I pray to Gd that in ths feel, I mirror yr thou
- 8 We call ourslvs one fam; as 1 fam we lost & now as 1 fam we remembr wth love, respect, devotion

Already some distinctions are
blurred that is diff between

Death C. C. Camps?

DC = extreme but, even if comparison
exists is CC any less evil -
perhaps even benign?

9 indeed, now even those who use holoc to rail vs Heav
can do it under sheltr of Gds House on earth; perhps
ths the final contradict re ths occas.

CONCLUSION

A General

- 1 Eli W recntly compltd bk "Mess of Gd" which review
in few wks time, in which sent: "every man is history
- 2 remarkable sentence! In my ^{view} ~~view~~: every man fits his
piece into jigsaw puzzle of hist, ^{his} ~~our~~ persnl hist, J
hist, even world hist and part of tragedy of ths gen
is that so many, six mill, never realizd full potent
of thr own history
- 3 bt we rememb them & that part of our history, no mat
tr what we do or have done or will do. Part of our
hist ths day is fulflld bec we ally ourslvs wth tht
plaque & once we apprec that fact/we know we stand
unike & apart as ths generation of Jewry
- 4 whoever sees, touches or is affectd by ths tablet is
history bec he knows his past & he has made sure of
the future.

B Specific

- 1 ~~"thou shalt teach it to thy children"~~, applies here
too. J life must ^{continue} ~~prevail~~, ~~we can nt affrd amnesia~~,
we ^{are} ~~must~~ make a conscious effrt to prevail. **
- 2 that is what I teach my ch, & convey to childrn I
teach & what I hope to impress upon adults of J comm
~~for~~ each man's history & each man has a destiny & in
unvell of ths plaque the two ^{thoughts} ~~come~~ into focus, ~~united~~
- 3 let us then ~~rise~~ see its face & let our memories
roam the past as we hear haunting melody of El MoleR
(Let us rise...)

Heb. Tab., Frid eve., Nov. 12, 1976

xx in add to remarkable recovery
of spirit: indiv & collectively,
the people re Israel, new life of us

MEMORIAL TABLET

The Memorial Tablet was created by Mr. William Katz, an artist by profession specializing in painting and woodcarving. He resides in California.

The artist has conveyed to us information regarding the technical nature of making the plaque so that we can be aware of the unusual features that went into the construction of the Memorial.

To begin with, the panel was made up of four pieces of kiln-dried California Redwood which were glued and doweled to make up one solid piece of wood. After applying the design to the surface, the letters were cut out by use of a cut-all machine, then the rest of the surface was depressed by the use of a router. The net effect was that the letters and the flame are an integral part of the whole. They are not pasted on. The urn was then handcarved and glued on to give the lamp a three dimensional effect.

The surface received six coats of paint. The back received two coats of waterproof paint, this to guard against dampness that is prevalent in New York.

The letters were primed and sized and then 23 carat gold leaf was applied to the face of the lettering.

This tablet, dedicated to the memory of the Six Million, was sponsored by three of our member families who wish to remain anonymous. We express to them our gratitude; we accept this plaque with deep reverence for what it signifies.

We are delighted that the son of Mr. William Katz, Mr. Philip Katz of New York City, is in attendance at this unveiling ceremony.

Hebrew Tabernacle Congregation
551 Ft. Washington Ave., N.Y.C.
November 12, 1976

Robert L. Lehman, Rabbi
Henry Ehrenberg, Cantor
Max Hamburg, President

NEW WORLD CLUB: xi/7/76

Cant recall hw many yrs spk to
u bt ths yr is diff, bec I ~~am~~
diff. Nt phys bt emot, bec
was at A/ & anyone who there,
cant evr be same again. I was
lucky; went of own will, no
grds, no gns & an open dr bt
was shattrng exper nevrtheles
Gen pict nt overwhelm: green,
shade, flwrs & barracks strdy
to shield vs cold; ths 1st A
camp = small & compact; nt un-
like army grsn, which it was.
Tk tour, many othrs also; nt
easy to relate bt could keep
composure bec all impersonal:
pictrs, docum, empty rms, a
casual memorial in & 1 outside
& tour so fast, no time fr K.
Bt suddenly to rm where objct
kept behind glass panes: pots
pans, eyeglasses, suitcases,
toys, cloth, hair, lots of
shoes & then horror of past
truly came into focus! Why?
Bec ths obj belngd to real peo
& if could get closer could
still see names & at that sitg
could understand reality of A + other CG

That's what we talk abt today,
 a reality began '33 via Kristn
 to A and we come togeth yr by
 yr to rememb bec enormity shl
 nt be forgotten. Each indiv i
 any of CCs, each item behind
 the glass = is piece of hist,
 a persnality, a future lost &
 ths what makes our tragedy so
 inexplicable & beynd recall.
 It is the promise unfulfild th
 "haunts" us, that only word, &
 pursues us bec we can nt cope
 wth reality of what we exper,
 what our past, what I saw wth
 own eyes, as we saw numb on ar
 We can nt ever bring ~~them~~ bac^m
 bt we can rememb, pay homage,
 go to visit, recall markd &
 unmarkd graves in ~~every~~ part o
 the world. Gd fr us to come
 togethr here, chant El M, day
 & feel practiced should be mai
 tained bec aftr what I aaw, I
 know we need ths kind of cere
 mony as safety valve, to reta
 sanity, to do something & make
 sure glasses, shoes, stcases

*The owners be treated with respect. That
 mean it today - that be the life of this generation. Amen.*

B KISSINGER

- 1 no quest bt that the K work a majr issue in campaign and all the more so wth us, the J community
- 2 has K been gd fr the Jews or nt; gd fr Isr or not? Wth Frd he will cont fr a while; wth C def not.
- 3 Ks place has already split J community; 10 days ago a dinner by SCA where K guest & ths much objectd to bec considrd an endorsement of the Pres
- 4 K much malignd: peace & quiet in Israel at moment bt sale of arms to Arabs, espec Saudi Arabia; nt fr me to place value judgement bec nt knowledgable
- 5 at same time, K placed in Cherem by ortho in America bec eats trefe in Isr, m a non-J wife, m on Shabbat, doesnt go to Syn, schedules meetings on holidays, etc
- 6 in short, & nt even taking ultra-r, anti-sem views of K into consideration, K highly subjectv figure ^{out} ~~bt~~ th he colors ones view re elect is indisputable: ^{caution} ~~caution~~ _{fr while; c: no.}

C RELIGION

- 1 ths crucial issue for some & one I referd to already on RH; neithr then nor now is it or was it my intent to endorse or favor a candidate frm ths pulpit
- 2 furthr, am nt one of those who sneer at Carter just bec he is religious; would ~~nt~~ want ths confused for I am all in favor of all religions.
- 3 bt what bothers me is kind of rel which may influence or sway the candidate; am nt comfortable wth those who easily ~~relax~~ ^{relax} that they hear the voice of Gd or know fr a certainity that Gd will forgive them
- 3 I distrust ths arrogance or ths simplistic faith bc cause, at least in my own mind, rel on diff^{soph} level al togethr & my exper wth fundamentalists basically neg
- 4 the basic concept & oblig of the "born-again X" is t
- 5 bring othrs to X; I apprec that bt extreme is reflec in TIMES item of x/21 where some fund. right grps urg thr follows "to persuade X to vote snly fr X candidates fr Congress". Ths challengd by some of leading X & J clergymen bt type of thinking obv exists. (2)
- X also, evang is type of rel which leads to literal or fundam reading or interp of religion; bth Bible & Gospels lend themselvs to variety of interp
- 6 how then will fundamentalist, in view of his commtmt to ths kind of basic rel life-style, granting sep of Ch & State, wth best of intentions, react to size & area of Israel, internatlon of Jerus, accept the concept of a vengeful Gd who will nt mind Isr being punishd bec one can always rationalize a cause
- 7 nt to say ^{any} alths will come abt, perhaps public opin & pressure blocs never come close to ths bt part of general picture and ought to be brought into open.

ASSESSING THE CANDIDATES.

INTRODUCT

A General

- 1 don't know whethr to be happy or sad as we stand bef quadri annual, natl spectacle of elections
- 2 happy bec ths a democ & we given choice; sad bec of poverty of choicd that confrnts us
- 3 at same time, will vote despite suspic of promises of bth candidt bec would nt want an elect result by default; that my apathy (& apathy multipl by millions) would lead one to Oval office. (1)

B Specific

- 1 will vote also bec as Jews we been courted; ref to J & Israel almost embarrass. espec in 2nd debate bt if I am to be courtd, if they think my vote import, will act accordingly bt judging independently
- 2 further, will vote despte lack of substantive issues Death Penalty more vital than abortion issue; S Crt only ment at last debate & its makeup crucial; Pardon & Amnesty quest fr VN ignrd & ths at hrt of country bec concerns a war nt declard by Congress: *illegal*
- 3 will vote despite pros & cons of candidates: Ford: a country at peace = valid theme bt balanced by Butz & Brown & all ths implies; Cartr: new, intell, versatl bt a provincial & a Ga. red-dirt farmer
- 4 who, as well as Pres, bt more so, probably out of tune wth mdle class, N.Y. Jew, who is nt av American!

BODY

A ISRAEL

- 1 ths one of key issues fr us as Jews. Cartr been thr & knows some of key gvt people & has pledgd support.
- 2 on othr hand, as pt out in Aug COMMENT ths a man who running vs DC & all its represents. Bt ths precisel the problm: that is where we are at, in DC
- 3 we Am Jews made it a pt of honor to be close to positions of leadership & gvt authority so that we can influence, pressure, guide Am plicy vis-a-vis Israel
- 4 and it is nt only Isr; we have been geard to DC and its centrality of and to power fr all lib causes and have developd friendly relations ^{with} ~~to~~ pol leaders acrs pol spectrum bec we learnd over centuries
- 5 Jew free & able to adv only in society which is open and which takes needs of all its citizns into acct; Mr. Cartr, in his stand against all that DC implies, altho he might refer to diff areas of concern, still touches on that which is nerve center fr our needs.
- 6 ths a neg issue bt should be considrd by all those who think along these lines; counterbalanced by fact if C does win as seems likely, pressure can be exrted as he goes thru 1st term and surely will need our support as he seeks a second term.

ADDITIONAL MATERIAL: ELECTIONS

PART I: INTRO RE REASONS FOR VOTING

12½ ⁽¹⁾ mill elig to vote in N.Y. State

9.2 mill voted in 72

7.8 mill reg now; don't know how many will vote

PROBLEM:

1 vote diff in each elect district in 1968 allowed

Nixon to win over Humphrey

JFK won over Nixon in 1960 by only 120,000 votes, with
over 69 million cast!

EVANGELICALS

(2) evang are a rel. power base in US today *so much so that...*
it represents cert life-style
"Total depravity of man"; thus, need to save
Gallup poll: 58% of Protestants seek to convert
others to ~~xxxxxx~~ X

NEWSWEEK MAG of Oct 25, 1966, page 78

shows picture of Yellow Pages
keep money in grp, or in "kingdom" as they call it
support their own, can't argue against it, nt illegl

bt, anothr term: boycott and as for one, vs anothr.

CONCLUSION

A General

- 1 ths a diffc time & diff choice. Students of Am Hist & of what South usd to be recall KKK, Bible belt piety, fervr re "totl deprav of man" so they can save
- 2 as well as Tom Watson, a Ga populist, anti-everything who was largely responsible fr lynch of one Jew Leo Frank in 1915. We are ambiv at best
- 3 altho, of c, no quest that south & its people very diff today frm 1915 or even 1950; saw change myself few yrs ago when attend CCAR in Atlanta & heard of change frm friends who live there, wh as well as bl
- 4 again, do nt wish to cast aspersions on one or othrc, bt merely to open levels of debate on deeper level; I trust & mistrust them both equally.
- 5 how sad that we must be almost paranoid re our security & that of Israel living as we do in an enlightene age bt we know what has preceded us in history & nt to be vigilant or nt to be concernd is inexcusable.

B Specific

- 1 let me then urge u to vote ths coming Tuesday & nt to forfeit the elect by default by reason of apathy
 - 2 there are countries where elections nt allowd, where must take what presented, where to voice dissent is criminal & can lead to dire consequences.
 - 3 thank Gd nt case in America bt the country needs ~~to~~ spc to pull itself together aftr traumatic events of two yrs ago, to reacquaint ourselves with our persons aftr people rent apart by disaster of VNam.
 - 4 my vote then, & yrs also, ^{should} will be an affirmation of America and that is what democracy is all about. May the best man win: fr our good, fr good of Am people, fr sake of our brethren in Israel, fr sake of all me
- Amen.

Heb. Tab., Frid eve., Oct. 29, 1976

Religious Leaders Score Group's Reported Effort To Elect Only Christians

Four what they termed religious leaders yesterday condemned the efforts of a group of conservative evangelical organizations to persuade Christians to vote only for Christian candidates for Congress.

The four were the Right Rev. Paul Moore Jr., Episcopal Bishop of New York; the Rev. Joseph O'Hare, editor in chief of the Jesuit magazine *America*; Arnold L. Olson, retiring president of the Evangelical 'Free Church of America; and Rabbi Marc H. Tanenbaum, national director for interreligious affairs of the American Jewish Committee. They charged that "a loose coalition of organizations with common goals and interlocking directorates" was using religion to create a broadly based "radical right" political movement.

They also charged that the evangelical groups—which, they said, do not represent the mass of evangelical opinion—were threatening the separation of church and state in an attempt to establish a "theocratic" government.

The groups cited were the Christian Freedom Foundation, Christian Embassy, Third Century Publishers and the Campus Crusade for Christ.

In Washington, a spokesman for Christian Embassy and the Campus Crusade for Christ labeled the charges as "untrue," and said that the groups were "in no way involved in any partisan politics."

8/21

Carter and the Jews

Milton Himmelfarb

BY NOW the Democratic party will have nominated Jimmy Carter and everyone will have forgotten how remarkable it is that he should have won at all, let alone weeks before the anticlimactic convention. Most remarkable of all is the harmony that prevails around him in a party much given to faction and contentiousness. There is hardly room on his bandwagon. From Mayor Daley to New York *Times* columnists, no one has a harsh word for him. The many normal Democrats who in 1972 deserted their party because they felt their party had deserted them, or had been snatched from them, appear to be back to normal. The old Democratic coalition is together again: ethnics and blacks, labor and the academy, Catholics and Jews. Now one hardly hears about "the Jewish vote." Only yesterday reporters and commentators were going on and on about the Jews and Jackson, and about Carter's Jewish problem.

That kind of talk in the press is relatively new. There was not much in 1968, or 1964. In 1960, because of President Kennedy's candidacy, there was a lot about the Catholic vote, but in the circumstances that was natural: he was the first Catholic candidate since Al Smith in 1928, the first ever. Before 1972, to harp on "the Jewish vote" would have been thought unseemly, bigoted—by Jews of course but also by journalists themselves. It must have been the new ethnic frankness that released the inhibition then, in a year when all the old landmarks were being removed.

Urgencies behind us and order restored, the time is right for reflection.

Let us start with two unsuccessful candidates for the Democratic nomination, Senator Jackson and Congressman Udall. Because of Jackson's record on Israel and Soviet Jewry, his detractors—not least the Jews among them—called him the Jewish candidate, as if Jews alone were for Jackson, and for Jackson alone. Yet Udall could think it advantageous, in a letter to Americans for Democratic Action, to say that in the Massachusetts primary he was the first choice of the Jewish voters, while Jackson was the first choice of all the voters.

The Jews who preferred Udall to Jackson were on the whole more prosperous, better-educated, younger, and in their outlook more universalist

and liberal. (Udall himself, having assessed the popularity of "liberal," insisted on calling himself progressive.) Such Jews tend to be squeamish about "mere" or "narrow" Jewish interests. The Jacksonian Jews, on the whole less prosperous, less well-educated, older, more particularist, were less squeamish. Yet the distinction is overdrawn. I know Jews who contributed both to Jackson and to Udall, though whom they voted for is their secret: you can send money to many but you can vote for only one. Most Jews gave neither money nor votes to Carter. However it may have been in the South, in the rest of the country Jewish Democrats variously preferred Jackson and Udall—and Governor Brown and the non-candidate Senator Humphrey. Only at the end did Carter start to do less badly with Jews.

It was not that Jews thought him an anti-Semite. When a speech-writer had resigned he quoted Carter as saying: "Jackson has all the Jews anyway" (that myth again). "I don't get over 4 per cent of the Jewish vote anyway, so forget it. We get the Christians." I think most Jews understood this to be not anti-Semitism but an application of Goldwater's Law: you go hunting for ducks where the ducks are. Afterward Carter started hunting for Jewish support. He repeated the good things he had long since said about Israel and United States policy toward Israel, and he saw to it that they got publicity. People of standing in the Atlanta Jewish community were rallied to assure Jews outside the South that they knew Carter, and he was all right.

The commentators asked why Jews were less attracted than other Democrats to Carter. Insofar as the answers given were accurate and complete, they tell us something about the Jews of America that will probably still be so in future presidential years. Insofar as the answers were inaccurate or incomplete, that too can tell us something.

Basically the answers were of two sorts, the first having to do with culture and politics and the second with religion. The cultural-political answer, in turn, was about Jews as Americans of a certain kind, first, and then about Jews as Jews. Briefly, it held that if Carter was not attractive to American Jews, neither was he attractive to other Americans who lived where most Jews lived, had gone to the same schools with them, and were part

Concern for ethnic vote
appeal to Jews in debate re El Coll
voiced by F to Yeshiva / Sholem here
headline in 11.8.57

of the same political culture—emblematically, Americans uneasy about, if not actually prejudiced against, a Southerner and former professional naval officer, nuclear, who seemed to be a provincial and proud of it. With respect to Jews as Jews, the answer was that Carter had made a virtue of being a stranger to Washington—and Washington was where the Jewish community, in advancing such of its interests as Israel or in furthering its civic and liberal causes, had come to know and to be friendly with politicians even from parts of the country where there are few Jews. Why should Carter be preferred to known friends?

These answers are accurate and complete enough. That cannot be said, however, of the explanation for how Jews felt about Carter's religion.

This explanation featured American Jews remembering a Bible Belt piety that could go nicely with belonging to the KKK or with following Tom Watson, the Georgia populist, anti-Semite, anti-Catholic, and racist. (Watson was responsible for the one lynching of a Jew in American history—Leo Frank, 1915. Because populist, he could be eulogized by E. V. Debs.) The explanation also featured Jews seeing in that piety a legatee of the "imperial Protestantism" of the 19th and early 20th centuries, for which the only true American was a Christian, and not a Christian alone but a Protestant, and not a Protestant alone but a special kind of Protestant—thus removing Jews threefold from the true America. Finally, Jewish religious worries were invoked: about a fundamentalist-literalist reading, uncomplicated by modern scholarship or the contemporary ethos, of the most anti-Jewish passages in the New Testament, and about a fundamentalist-literalist acceptance of a Christian's urgent duty to bring the Jews to Christ.

Not only to avoid antagonizing a possible next President of the United States but also to do their duty of being fair, leaders of the Jewish community warned it against being too hasty. Jews were not to assume that evangelicals are all alike, any more than Jews or Catholics. (In the primaries Carter did better with black voters than with white.) As to evangelical imperialism, it is a thing of the past. So far from trying to reconstitute an empire that is one with Nineveh and Tyre, many evangelicals nowadays would settle for inclusion in the accepted mix of American pluralism, from which they feel they have been disdainfully excluded. Above all, Israel is the elemental Jewish interest, and its Protestant friends are now likelier to be evangelical than mainstream and liberal.

None of this is wrong in itself, but it can be misleading. It suggests that only Jews were worried about Carter's religion, and only as Jews with consciously Jewish memories. It overlooks the people who sneered at Carter, or feared him, for being religious—not evangelical, or Southern Baptist, but religious simply. As with those who shudder at a

Southern accent, so with those who shudder at religion. Some are not Jews, some are—and these apt to be unaware of themselves as Jews or to resent being thought of as Jews. The "official of the Kennedy Institute of Politics at Harvard" whom Richard Reeves celebrates (*New York* magazine, May 24) would seem not to be a Jew. He told Reeves: "I would never vote for anyone who believed in God." (Reeves comments: "The word usually used to describe attitudes like that is bigotry.")*

It is true that Jews can have a special set of perplexities about Carter's religion. In the Europe from which the parents or grandparents of most American Jews came, the regnant Christianity was not Protestant but Roman Catholic, in the Austro-Hungarian empire, or Eastern Orthodox, in the Russian one. Protestant was not *really* Christian. It was how a Jew had himself christened if he wanted family and friends to understand he was moved by ambition or expediency, not inward conversion. The young Sigmund Freud could think of baptism, briefly, but not to the Catholic church. Nor were the Jews alone in this. Around the turn of the century the Austrian philosopher and former Catholic priest Franz Brentano persuaded a number of his Jewish students, including Edmund Husserl, that a professorial chair was worth a baptism—but not to the real thing. The late Hugo Bergmann wrote that Brentano "advised his Jewish disciples to affiliate themselves with Protestantism, which he called, half jestingly and half respectfully, 'the religion of the irreligious.'" For most Jews here, only yesterday, the exemplary Christian was Cardinal Spellman. They could take their bearings by him. He did not get along with Eleanor Roosevelt.

When American Jews had risen in the world and moved to the suburbs, they could observe their new neighbors, Episcopalians and Congregationalists, staying away from their churches on Sunday almost as painlessly as the Jews stayed away on Saturday from the temples to which they now found themselves paying dues. Protestants and Jews were in perfect agreement that parochial

* One wonders why this official voted in 1960—as he must have done, if he were young enough—for his Institute's eponym, a Catholic believer. Either he has only since come to be unable to vote for anyone who believes in God or, more plausibly, he did not believe Kennedy was a believer, doing him the honor of believing he was a hypocrite instead.

On the other hand, maybe he did not literally mean what he said. Could he have meant, but not wanted to say, that he would never vote for a white Southerner? If the white Southerner were also from the wrong sector of the Democratic party, and additionally believed in God, those would be further reasons for rejecting him. Would this official never vote for Father Drinan, the Congressman, or William Sloane Coffin? Would he not have voted for Martin Luther King, or Reinhold Niebuhr?

schools were bad. (Would religious Christians think Christian parochial schools were bad? Religious Jews do not think Jewish parochial schools are bad.) In short, what many American Jews thought they knew about Protestants did not differ greatly from what Brentano had thought he knew.

Last year a young Canadian told me of his bafflement when, after twelve years of education in Jewish day schools, he entered the University of Toronto and found himself for the first time in the company of schoolmates who were not Jews. Ontario being mainly Scottish, its Christianity is mainly Protestant and its Protestantism mainly Presbyterian. This Jewish student knew what it was to live a Jewish life. A Jew was supposed to eat kosher food. A Jew was supposed to keep the Sabbath—not riding, not carrying money, not striking a match. A Jew was supposed to pray three times daily, wearing *tefillin* on weekday mornings. And so on. The student tried to picture what it was to live a Presbyterian life, and failed. At last he had to ask one of his new friends, "What does a Presbyterian do?"

Not so long ago Jews knew what a Catholic did. A Catholic abstained from meat on Friday, wore a St. Christopher's medal, went to Mass. Today Catholics do not seem to be doing many Catholic things any more. Having been taught no longer to abstain from meat on Friday or venerate Christopher, many have also learned no longer to go to church.

Evangelicals and fundamentalists still go to church, and there are more of them every year. Their most influential clergyman is Billy Graham, a strong friend to Israel when earlier friends have departed. But the friendship embarrasses many American Jews. He is not regarded as liberal. On the intellectual side, the luminaries of Harvard Divinity and Chicago wrinkle their noses when his name is mentioned. All in all, for people who respect the liberal and the academic he is only dubiously respectable.

AT THAT, Graham is infinitely more respectable than George Wallace, who in 1974 got two-thirds of the votes in the Democratic primary for governor of Alabama. That was striking but not surprising. What was surprising was the proportion of black votes Wallace got. At first the estimate was between 20 and 25 per cent, but later the chairman of the black caucus of the state Democratic party said the black Wallace vote could have been only 15 per cent at most. (The Wallace share of the Alabama Jewish vote remained negligible.) He had become less of an enemy and more of a friend to blacks, so they increased their vote for him. That is standard American voting behavior: punish enemies while encouraging them to change, and reward friends. The black voters of Alabama made no exception even for a Wallace.

Jews tend to feel guilty about such rewards and punishments. To judge from the way in which many Jews behave, the truly moral and fitting thing is to encourage friends to change. Governor Reagan was not a Wallace and was a friend to Israel. He once had to cross a Jewish picket line to get a citation at an Israel Bonds banquet.

Jews like to go counter to interest in other ways as well. Some months ago I was at a Jewish meeting where nobody present was eligible for food stamps. One of the chief speakers was a Senator still yearning for higher things. He gave a rousing speech in favor of redistributing incomes, and he got rousing applause. Afterward somebody told me how courageous he thought the Senator was, telling the rich he was for soaking the rich. I thought how smart he was, understanding that prosperous Jews are seldom so happy as when asked to pass a resolution to share the wealth.

This brings us to the matter of conservatism. The pollsters say more Americans call themselves conservative than liberal. In New York State the Conservative party is younger than the Liberal party but gets more votes. The Liberal party is heavily Jewish. Ask the average member of a Conservative synagogue whether he is conservative, and he may feel insulted. For Jews "conservative" can be not so much a description as a reproach. Expectably, they were reproached most, and reproached themselves, in presidential 1972. Because 1976 has been more centrist, less split between Left and Right, there has been less talk of Jewish selfish conservatism. Normally it is Jews who talk of it, but the only talk worth mentioning so far this year has been by a black man, the political scientist Martin Kilson of Harvard (*American Scholar*, Summer 1976).

Professor Kilson finds the Jews of New York guilty of a rampant conservative trend, and Jewish intellectuals guilty of something apparently even more disgusting, neoconservatism—witness the regrettable Nathan Glazer of *Affirmative Discrimination*.

Having paid his respects to the Jews, Kilson goes on to note that

in presidential elections since 1960—save the 1964 election—the white popular vote has favored the Republican party, the party least likely to initiate public policy innovations beneficial to the needs of Negro Americans. Negroes, on the other hand, have voted overwhelmingly for the Democrats in this period—by no less than 71 per cent and by as much as 87 per cent.

He thinks it unnecessary to record that in those years, when he himself tells us the Democratic percentage of all white voters was under 50 in three of four elections, the turncoat Jews' Democratic range was from something like 65 to 90 per cent.

Kilson leaves no room for doubt: Democrats are good for the Negroes and Republicans bad. What else can that mean but that Negroes should con-

tinue to vote for the Democrats and against the Republicans? For Kilson it can mean this:

... the issue at the top of the political agenda for blacks is that of deploying black votes more carefully between the Democratic and Republican parties. The United States appears to be in an era of keenly contested presidential elections, tight races whose outcome figures to be close, with neither party likely to hold the White House for more than two consecutive terms. In this situation blacks cannot afford to nestle too comfortably in the embrace of one party (the Democratic) to the exclusion of the other (the Republican).

If Kilson were a Jew talking to Jews, he could not get away with advising them to deploy their votes more carefully between the Democrats and the Republicans. He could scarcely get away with advising them to deploy their votes more carefully between the Left of the Democratic party and its center. It would be his turn to be called rampantly conservative, or maybe even neoconservative.

The charge of Jewish selfish conservatism (JSC) is far from new. Between fifteen and twenty years ago a nice little intellectual-academic industry was established—manufacturing and retailing JSC. I used to think it was like the garment industry, since there too the manufacturers and retailers are largely Jewish, but I was wrong. It is more like the halvah industry, where not only the manufacturers and retailers but also the buyers and consumers are largely Jewish, and which deals in an oily commodity that exists to feed a habit. Eating halvah is dangerous to your dental health, and swallowing JSC is dangerous to your mental health. The danger to dental health must scare Jews more, though, because halvah production and consumption are down while JSC production and consumption are up.

Not that Jews are the only target of the selfish-conservatism industry. Its most popular item goes like this: if you have defended rationality and intellect against irrationalist and anti-intellectual

aggression, you have done well, but if you keep on you are selfish and conservative. If you say that the Soviet Union is an abomination you are right, but if you argue for resisting the expansion of Soviet power you are selfish and conservative. You may, if you are a Jew, stand up for the Jews—their reputation, needs, and very existence—but when you actually do so you are selfish and conservative. Purveyors of this line and the allied JSC one are big in Cambridge and Beverly Hills, which may help to assuage the pain they suffer when they must sternly deplore Canarsie and Forest Hills.

THE election of 1972 showed that for Jews the so-called Jewish issues were secondary, and more important negatively than positively. Jews would not vote for a candidate who was against Israel, but neither would they vote for him just because he said he was for Israel. They would not vote for a candidate who was for quotas, but neither would they vote for him just because he said he was against quotas. What negative issue will there be in 1976? That the Democrat is an evangelical? In 1960 Jews were able to vote for the Democrat who was Joe Kennedy's son.

Analyzing the successive 1973 Democratic mayoral primaries in New York City, William Schneider and his students—who are not to be held responsible for what Kilson made of their data—concluded that among Jewish voters the difference was less between conservatives and liberals, since few Jews called themselves conservative, than between those who liked moderation and those who liked confrontation, division, conflict. I think moderation is a Jewish interest. It is in that sense that most New York Jews voted for a Jewish interest.

Carter is the moderate in 1976. Prejudice against a Southerner can evaporate as quickly as other prejudices which only yesterday were taken to be frozen solid. Carter need not worry very much about his Jewish vote. I hope Jewish voters need not worry very much about him.

KOL NIDRE.

Friends, I wonder how you celebrated America's bicentennial? Were you one of those who watched the ships go by on the Hudson, or did you watch the proceedings on television, or did you merely silently mark the historic occasion? In any ^{case} ~~event~~, it certainly was ~~not~~ an event which could easily be ignored; after all, we all have a stake in America! As far as ^{my} ~~family~~ ^{was} concerned, ~~of course~~ we were out of the country on July 4th; we had originally intended to attend one of the many receptions given by U.S. personell ^{representing us} ~~stationed~~ overseas, perhaps at a Consulate, but the date actually found us travelling between cities with no opportunity to meet fellow Americans. And we missed this touch of home! We compensated by singing patriotic songs as well as the popular melodies associated with our country, from "Oklahoma" to "My country tis of thee", and all this cruising along at 100km per hour. In the evening, when we arrived at our hotel, we ^{changed from} ~~wore~~ our casual travelling clothing, ^{and} ~~made a special effort to~~ mark the occasion by dressing ^{to} in a more formal ^{admirable} ~~manner~~ and ended the day by drinking a bottle of Champagne, ~~and~~ toasting this land which meant so much to us. It may not have been the perfect way of celebrating the 4th of July but we were at peace in that we had paid due homage to the 200th birthday of our country.

In short, and what I am trying to say, we did not take the occasion lightly. Of the five of us in the car only one was a native born American; three others ~~had~~ come after the second World War and only I had been here for almost 40 years. It was an interesting situation because we all saw America from different vantage points and yet, what we saw and what we felt were pretty much of one sentiment: we owed America a debt of gratitude, we felt at home in our ^{"new"} country, and while we acknowledged that this land had many faults and is even now undergoing a period of trial and social upheaval, we also knew that while many countries are good, America is best! Perhaps just because we were away from home, we appreciated America all the more. Our talk that day also concentrated on the question of whether non-Jews, ^{non-} ~~would~~ appreciate America the same as we but we were not able to arrive at a suitable answer to the question. Whoever needed help and a haven for re-

fuge, ~~be~~ found a home here and on this level certainly America can not be faulted. The testimonials to America's generosity come from every people.

But, of course, we see things ^{more} specifically as ^{Am.} Jews; and we constantly weigh in our minds to what extent we have become accepted here. Last May I travelled to Newport, R.I. as the official representative of the Central Conference of American Rabbis, to hear the President speak to the American Jewish Community in the historic Touro Synagogue (~~at which time~~ ^{although} the Vice-President was a ^{late} ~~poor~~ substitute) and this non-event is balanced by the sensitively attuned ^{against} ~~with~~ the anti-semitic slurs being directed at Mr. Kissinger ~~of~~ ^{of Kian + Doleen,} the ~~Jew~~ who is solving the problems of Jew and Arab, of black and white, on ^{several} ~~every~~ continents ^{even in America} ~~of the world.~~ We can not help ourselves; it is already part of our Nature that we constantly evaluate and sift and measure because we have been hurt and been taken advantage of and abandoned so often in the past. And yet, on the whole, America has given us opportunities beyond our wildest dreams and beyond what we dared to imagine possible. The immigrant boy who came here to settle in the more modern America ~~in the middle~~ of the 19th century to the ^{new corner} ~~refugee~~ of this past generation usually found a ~~path~~ means by which he could establish himself, make his way, and still leave something good for the future. I can well imagine how we and our parents felt when they finally came to these shores; perhaps our ^e generation knew better than to expect streets paved with gold but there must have been endless sighs of relief that persecution was at an end, that one's life was no longer in danger that the police more often than not were on our side, that this small ^{remnant} ~~people~~ of the House of Israel had finally found a refuge where its adherents could live in peace. ^{we tend to forget but} It was no small achievement; can anyone who has not made the journey across the ocean truly appreciate what was implied? It was not merely the crossing of the water which signified a new land but a new life, a clean breath of air, an opportunity to ^{grow} ~~live~~, a chance to look straight ahead instead of always looking in fear across one's shoulder; at last, ^{safer security} peace.

In this particular year, with its historic overtones, I can not think of a more meaningful message for this sacred night than our debt to America.

Were it not for this country, most of us who are here this evening would not be alive; and, is the issue of ^{חיים ומוות} life and death not at the center of Yom Kippur? And you know what it is that has kept us alive, here in this land? The factor which also brings us together in such numbers tonight: that in America, from the very beginning, we as Jews were allowed to organize ourselves, to band together, to form the private religious associations which our faith demands. ~~and~~, ^{we were able to} as a consequence, perpetuate ourselves from within. This aspect of our sojourn in America was true from the very beginning; as soon as Peter Stuyvesant was put in his place. After all, we must not forget, America as a country may be 200 years old but Jews came to these shores in 1654, 322 years ago. We ~~are~~ may not have come over on the "Mayflower" but we are not newcomers either! And we have organized from the very outset: charitable organizations, burial societies, congregations, philanthropic groups, educational alliances, ^{health} ~~employment~~ ^{for people} agencies. ~~and we~~ have spread ~~the web of our people~~ across this land, first only north and south ^{along} the eastern sea-board, then west to the Ohio, later to the Mississippi and finally to the Pacific ^{by post, car, wagon, steam boat, and also} by way of unified prayer books, ^{or Yiddish newspapers} ~~german language and later german english language newspapers~~, later still ~~professional~~ clergy and then lay organizations so that as a people, as a religious force, we became as one and never, not once, was there an interference on the part of the government. And this fact ought to be taken into consideration and should not be treated lightly or overlooked; certainly, at first and later also, depending on which particular stage of our American history, there were several occasions when the Founding Fathers or the later administrators might well have felt threatened and might have brought their powerful influence to bear in order to limit the scope of Jewish communal life. ^{but the sep. of church & state was maintained. on the other hand,} ~~But~~, with all due humility, and hopefully that I do not sound too chauvenistic, we of the American Jewish community have never abused our privileges either! ^{now, I do not wish to confine myself to a general theme;} ~~Of course, I am not speaking in vague generalities;~~ all of what I have said in the past several minutes can well be applied to our own ^{situation} ~~situation~~ right here. Let us look at our own situation; this congregation is almost 70 years old and bears a worthy history of Jewish life in New York City. The

latest impetus for our congregation came with the most recent immigration wave of predominantly Central European Jews; but ^{our earliest} ~~the local~~ "Founding Fathers," whose families are still with us and ^{who} sit in the congregation this evening, are always to be remembered and must be paid due homage. And look at what has happened

to us: we grew to our largest membership ever, we are more active now than we were in all the years previous, our reputation stands above most others for good and for service, we represent the finest in terms of a religious approach. We had the strength and the courage to leave our old home and to move here; we occupy not merely a building but we have a position and we did this on our own, by the work of our hands, by the financial sacrifice of our members, by the dedication and effort of our leaders. ^{America given us the freedom to organize + to be Jews. We took this opportunity of life.}

But this congregation has been more fortunate than most; when I speak of an organization which represents something of worth and of value, and when I ~~refer also to~~ ^{mention} the dedication and devotion of our leaders, when I refer to the transplanting of certain values from over there to over here, intact and given with love, then you know that we of the Hebrew Tabernacle must pay special tribute to the work and effort of Cantor

Ehrenberg. ^{He} ~~who~~ has been our spiritual leader for 35 years and ^{he} ~~who~~ embodies,

^{centralizes} ~~symbolizes~~, this cohesion of which I have spoken all along. Both Cantor Ehrenberg and Paula have made unique use of this congregational organization:

they have bound us to one another--both young and old--and with graciousness, humor and sociability have touched on the best part ^{of each} of us. You see, we must

keep one thought uppermost in mind: any group can organize and perpetuate itself; Jews are not unique in this respect. Rather, what the Ehrenbergs

have done is that they have provided a link between the past and the present; they fashioned for us a continuity of our tradition, for our kind.

Cantor Ehrenberg has perpetuated the ^{melodies} ~~melodies~~ which we all remember, ^{and}

~~that is why we continue to come in such large numbers, and from all over;~~

✓ he has taught ^{our} ~~the~~ melodies to the young ^{and in sum} ~~and they hardly know there are other~~

~~ways of chanting the Brochot,~~ he has transferred a touch of home to a new

land, ^{As a consequence,} ~~and~~ when our (people)

people struggled at the beginning and built and worked and slaved and did all in their power to firmly plant their feet on hospitable soil, he conducted the worship service in such a manner that it gave people a sense of belonging, a

feeling of home, a belief in the nearness of the God of their fathers. *whom they had but recently left but now found here once again!*

Now, Cantor Ehrenberg has announced his intention to retire as of next

some 20
July 31st; this is his last High Holyday service. His loss to our musical

world will be enormous, *for 20 years we have worked together as* but both will still be with us as our friends. He

and Paula ~~not~~ merely were the official family but are part of our congrega-

tion's life-blood. In your name I extend to them, officially and personally,

our gratitude. May their private lives be marked by peace and contentment;

X may they realize the fulfillment they so richly deserve.

We come then to the end of our message; we should not ~~end~~ ^{close} on a note of sadness but on a note of hope. America has been good to us and we of this congregation, made up of so many immigrants, know this better than most. But

of all that America has given us, we took most seriously the right to unite,

into emigrations to organize, to tie ourselves one to the other. *Consequently,* ~~and, as a consequence,~~ we did

not squander our ~~Jewish~~ energies; ~~and~~ we managed to survive, to prosper and we shall prevail no matter what will come our way, ~~in the days and years to come.~~

The picture of our ~~general~~ society and of the Jewish community is not perfect by any means, often we seem overwhelmed by problems, but being able to *grow*

and function in America we are the inheritors *of* the *free* right to life, and this is what America is all about. Who shall live and who shall die? Usually we

interpret this on a personal level but this occasion, this sacred night, think of the phrase in terms of our survival as a people and were it not for America

(certainly prior to the creation of the State of Israel) ~~and~~ we would not have survived. The country gave us the opportunity, the leader pulled us together,

the people responded and this night we are here, stronger than ever, determined that nothing shall ever diminish us ~~our~~ ^{or} our tie to America.

As I said at the outset, I do not know how you celebrated or observed July 4th but it does not really matter as long as you carry the idea of this country in your head and in your heart. America took us in ~~when~~ ^{when} we needed her

most; now we will not forsake her. In our strength she will be strong and as we live according to the ideals symbolized by July 4th we shall have repaid a portion of our debt. (This land opened its doors, offered us a haven, gave us the opportunity to build.) ~~Who shall live and who shall die?~~ ^{is the issue of America} ~~you and me~~ ^{us} life: as individuals, as a group, as a religious force. That life, in her behalf, is now our sacred trust.

Amen.

"THE THREE DOORS".

INTRODUCT.

A General

- 1 over past wks emph only 2 aspts of Sabb: Isr & Pol
~~& will show pict of Pol at Men's Cld supper on Sand~~
- 2 ths eve, however, want to tell u of anothr country we visited: Romania for there also some int insights
- 3 of c, R. diffic country to characterize; only been a kingdom since 1881, and then nt a very successful rule; defeated dur WWII and today under Comm influence
- 4 it is a beautifl country, scenically; altho frm othr pts of v, not much to show; stores are full of gds & people, poverty evid bt nt overwhelming, & people generally friendly.

B Specific

- 1 of c, I'm nt a pol analyst & therefr lv these aspts of a nation's exist to other interp bt want to spend some time ths eve on rel aspect of Rumania
- 2 it ~~was~~ a country wth anti-sem heritage, the Nazi tm left its imprint; today, outside of Bucharest, only a very few settlements of Jews & we met none
- 3 in Bucharest have a Koshr Rest, a very large & beautiful Syn & active Comm center wth a Pres who is invovd in community, is allwd to travel overseas, ~~Yidd, Hebrew, Engl, Germn, Fr fluently & thus able to grt visitors in pleasant manner, Yiddish Theater~~

C Ortho East Church

- 1 bt what intrigued me even more, bec we were unfort already familiar wth decimation of J scene, was the rel of Rum & above all the churches; they were diff
- 2 rel there = ortho eastern Church and while accepting many of basic cath doctrines, have some signific & striking differences:
- 3 do nt accept author & ~~head~~ ^{independence} of Pope bt each large area has its own Patriarch who is under no oblig to Rome. Furthr: use actual bread fr communion, given wth a spoon, infants given communion & we saw infants being baptizd, naked dipptd into holy water
- 4 priests may marry bt monks do not, and throughout the country churches are full of worshippers, visitors, tours. ~~and~~ Regul Sunday servics are well attended more so by elderly than by young bt ths everywhere.
- 5 I was partic intrigued by architect: most ch are nt large & thus more intimate, ~~melodic & services~~ ^{prayer} are sung rather than read, & thus a space fr choir near altar; on top have smaller cones which are twisted as a spinning top might be
- 6 roofs and domes & cones are painted diff colors & are nt as stark, as awe-inspiring as Cath towers we are used to frm Latin world. Rum churches are diff.

7 as matter of fact, in Rum even have a Sinai monast & Chrch ~~bt~~ pattrnd aftr Sinai's St. Cath bt having seen bth, must report that Rum S. poor imitation.

BODY

A 3 Doors

- 1 what intrigued ~~me~~ ^{we} furthr in these Rum churches, bec they so diff frm Rom or Ch of Engl Houses of Worship all of which we have seen at grt depth, = ~~center~~
- 2 the construct in Rum Ch; smaller & more private, is of large space usually wthout pews, & altar behind ~~a~~ lattice work of wrought iron or stone or prec metals
- 3 the lattice work has three doors obv to all, one in the middle and one on either side; thus, altar is visible to worshpprs bt can nt be approached directly // & is sep frm the people by means of these 3 doors
- 4 the three doors have labels: hope and will on the 2 sides and heart in the middle; when we were on sight seeing tours and went to view the alter directly, wth icons, paint, pict, etc,
- 5 could enter that sacred area in back only thru the 2 side doors bt never ~~thru~~ ^{thru} the middle one, which was reservd fr the priests alone!

6 all Rum churches constructd in ths manner & while nt ~~at~~ all beautiful, as some of Ital or Fr cath, interst

B Interp of Doors

- 1 quest, of c, what do these designations mean of drs? Hope, Will and Heart? No offic answer ~~bt~~ ^{by} our view: perhaps bec of language barrier or diff wth our guid and translator who nt always coop; bt our/my view:
- 2 WILL: ths first of three-prongd path to God and one we can well understand: the Will to do something right proper and correctly; to have detirmin, optimism, direction & to have a sense of orientation which shall cause the indiv to prevail. ^{not in vacuum but resp to each other}
- 3 can nt help bt say this a practical applic of rd to Deity; that man has the Will & nt be dissuaded frm
- 4 HOPE: on othr side & ths more in spirit, emotional level, perhaps the ingangible, the feeling part of human being; Hope = to have faith, belief, trust in where we go and what our goal is to be, ~~bt~~ bec we ha Will bt bec within us on deep personal level; we will nt be forsaken, ther is Hope ~~within us always~~ ^{we go before us}
- 5 HEART: is at the center & only priest can go thru ths door; it is literally at "center", the core of man who re rel terminol acceptd heart as centr of his being, at core of his universe.
- 6 ancients & even ~~more~~ ^{some} moderns believe hrt to be seat of knowldge & the root of his behavior so that what-ever comes his way, emanates frm ths source of life.

7 ~~obv~~ it is a concept we can understand fr our time.

C J parallels

- 1 have aspects of three fold evaluation of man's place in rel within Jud teachings also; espec in P. Avot
- 2 wth us man/world nt rest on Will, Hope & Heart bt: truth, p, just; or Torah, worship, Mitzvt; HH: Pray er, Char & Repent; whence came, where going, give acct; crowns of king, T & priesthd; 3 attrib = disc of Abe: gen eye, humble mind, lowly spirit; & finally: reflect on 3 things: what abve thee: see eye hear ear & all deeds rec in a bk.
- 3 these are parallel teachings in own tradition ~~where~~ ^{thick} ~~numb three vital as well~~ ^{also are doors leading to certain way of life!}

CONCLUSION

A Geberal

- 1 nt nec to draw lesson frm ths report or of similart or diff between J rel concept & those of ortho east church in Rumania
- 2 bt some overlapping surely exists between one and the othr altho quite apart frm one anothr spiritual-ly, geograph & certainly theologically
- 3 the examples I've cited, & these frm PAvot alone, very close to "Will, Hope and Heart" of Rumania. ^{churches}

B Specific

- 1 the lesson, if we want to seek one, obvious: that we cn all learn frm one another & that teachings of the one faith, quite removed ^{physically} frm other, relates to teachings of anothr
- 2 never heard of three doors of ortho east Ch in Rum before, nothing in my backgrnd & makeup prepared me fr ths encounter, bt the teach of ths Ch meaningfl
- 3 again, universality of faith: 3 doors fr all of us: Hope, Will ^{from} and Heart and may these be a part of us fr in ths ~~way~~ we will be insprd & ennobl'd & we will find our way, through the Heart, to Gd.

Amen.

Heb. Tab., Frid. Eve., Oct. 22, 1976

INTRODUCT

A General

- 1 on 1st S aftr Sim T, begin reading of cycle onee again; will take whole yr to finish
- 2 always something special bec a "beginning" li~~tt~~ter-ally; and aftr holiday cycle, who nt ready?

B Specific

- 1 what we have before us is total picture of process of growth re our people, ~~our~~ religion, our group
- 2 we have to know & understand who we are & where we belong; what our concept is of ourselves
- 3 and where all this will lead us, where we will go, in terms of the year to come. What is there in our trad, as we see it re Bereishis, that gives us a measure of purpose; what is there of substance?
- 4 we want to find something we can hold on to; our tra-
dition so vast & so old, what & how shall we choose?

BODY

A GD AS CREATIVE FORCE

- 1 have indic already to OM class, adlt study progrm, that in terms of our trad, exist of Gd never quest; Gd simply is there, nt only at beg bt throughout.
- 2 therefore, wth ths quest settld frm beg must see emph & quest in diff direction: key word nt Gd bt creator!
- 3 have concept then of Gd as Creative Force fr world on that level bt, also, on more personl level: fr us
- 4 nt just that He created us bt gave us potential to create.
- 5 rabbis tk ths upon themselves early on: man a partn'r wth Gd in process of C^reatⁿ &, therefore, we have enormous potential which we must understand bec
- 6 ours also the choice: fr gd or evl, ~~bec~~ ths within man's reach: potential fr creativity, but which dir?

B GD AS LAWGIVER

- 1 of c, choice is nt entirely left up to us although freedom is part of our right as human beings;
- 2 pt is: Gd is very much involvd in our lives; does nt just create and leave us to our fate.
- 3 perhaps in Jud more obv than in most othr rel: Gd fr us is a Lawgiver, a Lawmaker, an Authroity!
- 4 see ths nt merely in actual laws pertain to life bt re concept of Torah, Talmud, Sh Aruch which is to say: a discipline must rule us and only as we obey Mitzvot are we fulfilling portion of oblig frm Gd
- 5 Gd then occupies def place in our scheme of things: there is more to it than mere lip service bt prayer centralizes our concerns & relates us in awe & hum-
mll to Lawgiver bec due Him = majesty

C GD AS REDEEMER

- 1 ths concept basic to our people as well; that at th end of life, at end of days, for people & fr indiv there will be a calmness of content & achievement.
- 2 the R_deemer is concernd wth ultim goals and we mst understand ths concept in rel to us: what we do frm day to day, our strivings, causes, ramblings, con~~x~~cerns must be seen in perspective
- 3 there are higher/ nobler concepts than our daily existence; ther^e is a meaning to life which must be known, acknowl & workd for, or else so much of the other sinks into insignificance.
- 4 we are nothing if all built on man's level; we are so much more if G_d as R deemer of our life, exist, purpose, place is taken^e into consideration & we act accordingly
- 5 nt only in times of stress or at times of "beg" bt at all times fr in that is essence of our faith.

CONCLUSION

A General

- 1 "beg" then, even without spec ref to text, teaches us a grt deal
- 2 we see an overview of what is come, we want to know and be prepared, and gain a sense of direction

B Specific

- 1 answer fr Bible and ourselves to be found in design of Gd as a forceful Creator, as a Lawgivr and as a Redeemer
- 2 in each inst^ance we given frame of ref fr our lives we have potential, ours a disc^o of Law, we have goal and incumb upon us to strive in ths path.
- 3 thus, once we know & are famil wth Bereishis, are ready to proceed & ths our task fr year ahead.

Amen.

Heb. Tab., Sat. A.M., Oct. 23, 1976

Child. Simchat Torah

What grt event today? 1st game of World Series!
What u think I bring with me ths eve? ~~BE~~ all
special kind bec /s/ by all plays on team

Otherwise, team nt gd, if all don't help & particpt

Now, Torah fits into same pattern bec also /s/ by
so many important people & all must work togethr
to make it, our religion, succeed.

You know names of players: Stb, McGrw
know names of people in Torah also: Abe, Is, Jcb
J shua, Moses, Joseph; later: David, J nathan...

You know even grt deal abt what these ~~people~~ ^{players} rep:
ERA, Avg, StB and all other import details

You know same re: Torah people, part of Jewish team
who Abe was, what M did, troubles of Joseph,
who they were, what they felt, what they believd

And also important: think nt only of superstars, or
just of stars alone bt of all the players
Same here, nt only leading indiv of past bt all
who were part of growing up of our religion.

Just so we don't forget what Torah, Jud is all abt,
take T frm Ark ths once a yr time; walk around,
show , read frm three, bells, silvr, gold bec.
all needs to be together; just like players; one
without the other nt good.

Same fr us, make winning effort, all work together
and show the world what we can do as mem brs of
same team: Jud, Heb Tab, Schl.

Hope u enjoy party downstairs later on...

Simchat Torah - Sat. Eve
X/16/76

SHEMINI ATZERES: 4 Directions

INTRODUCT

A General

- 1 ths past summer, at Shev, hrd 10Cs rd in Jerus & ths time nt frm Ex bt frm Deut. Rd nt only Decal bt entire port & very interest context
- 2 Moses ^{at end of life} wants spec consid frm Gd bt is told he can only survey world; told to go up to Mt. Pisgah & only later is he given spec instruct fr himself & the peo among which are 10Cs & Shema; all in one T port.
- 3 interst aspect that struck me, when M on Mt. told to look west, north, south, east; ths nt normal or usual turning fr we say: n, s, east & west.

B Specific

- 1 matter goes further: no one ^{among} in commentators thought it strange that west go first & east last, nt only J comment bt Xian as well
- 2 perhaps they knew something we don't; at same time, we must find an answr to explain strange order of directions: west, n, s and east.
- 3 question, then: why begin wth west & end wth east? when we in modern times usually begin wth e, end: w.

BODY

A WEST

- 1 the west is that part of the world where sun sets, where the day ends, where dusk settles in first and where night falls first; thus, it rep the past of mankind
- 2 we of the J trad have never tired of the past; as matter of fact, have lifted it to grt heights & especially as far as our ancestors are concernd; all of our prayers refer to Abe, Is & Jacob
- 3 we have nt only rev for the west: ~~of~~ our past, from whence we came, we pay spec attent to ~~tradition~~, to heritage, to background; we ~~even~~ identify ourselves re from whence we came
- 4 in short, the past is part of our makeup and an individual who does nt study, does not know, ~~decs~~ nt make an effrt ~~nt~~ to familrize himself wth what occure can never be included in full sweep of our life.

B EAST

- 1 and, as we start wth west, contrary to modern usage, end wth east; what does this signify?
- 2 obviously, opp of west: dawn, beg of day, rising sn, the beginning of a sequence; in other words, what we would term: the future.
- 3 again, in ths context, come into contact wth majr ~~aspect~~ of existence, we so close to past, so rooted in trad that part of our psyche | bt never to the

extent that we forget about radiance & clarity of the dawn.

- m4 whatever purpose the past has, it is only to prepare us and to make us aware of the future; thus, we go from west to east, from the past to the future
- 5 our religion was one of the 1st to turn man to the future as can be seen when we recognize how many of the ancient faiths were attuned to death and its rites, or the rite of passage from death to eternity
- 6 but with us: emphasis is on future, there is a dawn, there is a tomorrow, there will be another day.
- 7 the whole concept can be summed up in difference between Gr & J orient: Gr says "once upon a time" but J says (or prophets say) "there shall come a day"
- 8 thus, hope, faith, trust, promise, belief, certainty, usefulness, goals, purpose to existence: all of these are implied in the concept of "east", = future.

C NORTH, SOUTH

- 1 this is a direct ~~source~~ we can understand in our day: although once again we do not have a commentary. In my view not merely a matter of phraseology but, as with all of these sayings: expresses a point of view, an orientation, a philosophy of life
- 2 for Jews, idea of N/S = that 1st you look to the Heavens in order to gain inspiration, nobility of soul, edification, insight ~~or whatever else may come your way~~
- 3 (very much as Jew is to sit in the Succah at this season of year and make certain that he looks beyond the immediate frame of his Succah, his house, his "frame of reference", so that he sees beyond himself)
- 4 in same sense, man must look above in order to learn, to obtain a valid concept of life, to find himself & to know what he must do with his life & to comprehend the mysteriousness of life & where he fits in.
- 5 similarly, man must acknowledge God in his life, that there is a force higher than he, that there is discipline & duty and communion on a more noble level
- 6 then, he looks down, south, and finds his place among men, where he does his work, how he conducts himself in his surroundings and how he is able to ~~be~~ the two, north & south, above & earth, God & man, one to the other
- 7 to form a useful philosophy of life, to merge and to mix the heavenly and the earthly, the sacred & profane, the godly and human, in whatever form or combination you find them in your lives. Thus, we understand: N/S

CONCLUSION

A General

- 1 what we have found, then, in this assessment of di-

rections is nt just a haphazard description to Moses by Gd, bt a certain orientation which is very much a part of Jud

2 the psychol of J as we see it here is nt ~~then~~ to be found in the legal system, in its philo, ~~in~~ ^{its} customs bt in the mood which is brought about by how we lk at the world

3 thus, while we say, east, w, n & south; can understn the older, more trad assessment: west, east, n/s - bec ~~if u don't~~ ^{must first} lk at the past ~~first~~ in order to learn, ^h have nothing on which to build for future.

4 if u want to do something here on earth, ought 1st to lk to the Heavens fr guidance, values, id eals.

B Specific

1 ths then a simple pt at variance wth our usual practice bt interest in the extreme

2 here a sense of direction given us, eons ago and we still find ~~it~~ ^{interp.} of use and value even in our own time

3 doubt very much that we will change the way we spk of directions. bt ought to remember in any event the original ~~concept~~ ^{reasoning}: west to east, north to south.

4 in this sense and setting, what was gd enough fr M valid also fr us: lk to the past & whence u came & then be prepared to encounter the dawn wth dignity, wth strength, wth trust, that wth Gds protection,

5 there will always be a tomorrow fr yrself, fr your people & for all mankind. That is mean of covenant and that is mean of west to east, north to south.

Amen.

Heb. Tab., Frid eve., Oct. 15, 1976

Erev Shemini Atzeres

Yishor - Shem Atz

Intro

Beautiful season: cool, clear, crisp weather
Indian summer
magnif foliage - to drive out: delight
But soon: brown, dark, moldy
lvs to the ground
empty branches
splendor is gone

Body

same man in life
① man flares up in all his creativity for moment
creates, builds, charts a course
he thrives and rep. the very best
it is apex of his life
Then: old age, illness, shortcomings
sorrow, abandonment by fam. & fr
finally: death: aloneness, loneliness

② All I've said = obvious & true
but: I don't see life that way at all
of c, parts are correct
but not so pessimistic, so futile, so sad,
so meaningless an existence
if that all to life - what's the use?
if that were all, why bother at all?
again: not my concept of life

③ The beauty of the lvs = remembrance
gives someone sense of bd in Nature
imagines another man
often so spectacular that makes life
worth while
think not of eventual barrenness of branch
but of uniqueness now

- ④ Same wth people - on end ones
not just "passing through"
not just flare up of crises -
not just beauty in the moment
rather - enable, remember, know
and meaning and lesson of life
True for U/W; You - end me & friend
Above all: drive for us - you & me
or something, be remember, be message
while we know our end, 'or for now
& how we can better our world

Conclusion

- ① Concept: do for now - future for good - not end
ensure meaning to remain
beauty of life integral part of living
- ② Credit to Syn - spirit home - to recall
• remember
do something for here & now
support 'us' which about option & life
help us know that there will be a
memory - of those & end, of our-
selves, of our Syn for less. Yet to come
will unless please...

Hel Tah - X/16/76 - Sat - 11/7

7155' 2738 '51

INTRODUCT

A General

- 1 ths 1 of 2 or 3 most import S of J yr; on par wth Ha Godol, for ex, or some of othr S when r explains Law.
- 2 the name fr ths occ frm Hosea; that people should re- turn to ways of Gd
- 3 the relationship to ths seasn of yr is obvious bec of the Yom Tovim

B Specific

- 1 use time to "turn", to change, to make specl effort and the word Teshuvah, repent, found in one of the key phrases of holiday liturgy
- 2 "but repent, prayer and charity avert evil decree"; quest: are these 3 sep ways of approach to season or are they related or even inter-related?
- 3 rabbis disc ths matter at some length & arrivd at basic answer, within context of J trad: end result sought is Repent, need prayer & charity to make it work: inter-related.

BODY

A PRAYER

- 1 ths, of c, most obvious aspect of the combination, to bring Repent to the fore, into focus for every man
- 2 whole idea of ~~our~~ Unsaneh Tokeph, of Kol Nidre, of Al Chet and all othr basic prayers we could mention, bec central theme is similar everywhere:
- 3 we at mercy of Gd bt we ask Him to forgive, to understand, to have compassion, to heed our personal cry
- 4 it is in ths area of personal cry that "prayer" takes on shape it is supposed to! We stand before Gd, on one to one basis, we stand alone, we offer something to Him frm within ourselves
- 4 we know that we are bt little lower than angels, we also of little conseq in scheme of things, yet we do approach Him & appeal; thus, Repent, change, hope to be inscrbd in Bk of Life.

B Charity

- 1 what is the meaning of this? Give to good cause? A very diffic idea since causes change, needs change, and what might be valid in Middle Ages nt vald now.
- 2 conflict already recognizd many generations ago; rabbis: nt so much a literal acceptance of the word "charity", that is: to give money or help to someone in need
- 3 rather, it is the act of doing anything, on any level in behalf of someone else. A Mitzvah, perhaps; or, any othr gesture which comes frm man's heart so that anothr might derive some measure of benefit.

- 4 that whole idea of "charity"; ^{and} ~~and~~ the idea of doing, of not sitting still, intrinsic to philo of Judaism bec we always a people who "did", acted, engaged process of living
- 5 thus, "charity" in broadest sense a core ingredient which will ~~lead~~ ^{interpret} to Repent.

CONCLUSION

A General

- 1 not a new trad; already in Shmot in B'shalach when Gd tells Moses, "why u ~~say~~ to me, go forward";
- 2 in short, don't just stand there, do something.
- 3 same here: Repent a dual procedure

B Specific

- 1 prayer, of c; as we approach Gd bec, ultimately, from Him comes the blessing of forgiveness
- 2 bt must also do things fr yrself: charity, Mitzvot, action, involvement; we Jews do not live in a vacuum!
- 3 that leads to end result of this season: Repentance and in this setting we find totality of oblig and respons ~~at this season of the year~~ ^{תשובה וצדקה}
- 4 may Repent be grated unto each & everyone of us.

Amen.

תשובה וצדקה / שבת / 2.10.76

Shabbat Shuvah, Sat. A.M., Oct. 2, 1976; Heb Tab.

INTRODUCT

A General

- 1 ths surely one of most delightfl holidays; awe and solemnity of YNor gone & lightness of mood replacd
- 2 we all should feel somewhat easier for, although YT nt sadness bt solemnity, ths season def. cheerful!
- 3 remarkable fact that stand so close: ^{to @m} balance of moods & gd for the Jew. So much so, on Shbt Chol Ha Moed Succ rd Koheleth: quest vs faith

B Specific

- 1 now too, in diff sense, mvd frm Hse of strong faith, frm basic struct of our rel to frail, delicate booth & in ths see one of diff betw YTvm and Succot
- 2 more: want ~~to~~ carry inquiry further; some yrs ago I spoke of whom invite as guests to ths booth; ths yr want to ask nt who bt what is inside "house"
- 3 as we take spiritual inventory fr YK so take invent. of what is in Succah of our lives; as business take inventory to check on stock, what part of us?
- 4 we know the structure & what it implies frm pt of v of hist and agric settlement; bt re Succah of our exist, wth no Et Light, no Torah as ths spirit home, what should be seek, what find, as inventory of our S

BODY

A CONVERSATION

- 1 1st aspect of inventory should really be to see, hr and understand whether people in touch wth each othr in terms of conversation.
- 2 recall a yr or two ago when one of the ed TV station made a study of a Calif family and found that most times these par & ch did nt speak directly to one anothr at all
- 3 there was conversatio , of c, bt never of substance; and least of all, was there convers betw the adults. Mostly, if I recall directly, convers re: what one indiv wanted frm the other.
- 4 ths basic ~~ingredient~~ ^{structure} in any home, certainly a home such as Succah, already precarious and frail. If it nt sturdy frm the outside then it must be sturdy wthin, bound together by dev, ded, love of members.
- 5 what we refer to, then, is that basic aspect of inventory is "sound of life" in iss many and varied forms; fr if people have no interchange of views, th home a shallow & perhaps even a callous place.
- 6 if no convers, very likely no laughter, no comfort, no solace, no trust bec emptiness of sound = emptiness of lives, hopes, dreams. A bankrupt place & surely nt worthy of assoc wth even the idea of Succ.

B CONTINUITY

- 1 bt Succ, like so much else in terms of Judaism, does not stand alone; it must be seen in relation to others
- 2 pt here is that a house becomes a home only if objects of a personal nature are a part of it; pictures, for example, mementoes, gifts which bear an association.
- 3 reason is basic to J life, to all of life; we are a process, a continuity. Succah part of exodus from E and very much part of us to this day; should not be overlaid, nor forgotten, nor cast aside.
- 4 we not a rel faith which speaks of nuclear family; rather, we refer to an extended fam. We look for par & grandparents & hold the elderly in great esteem
- 5 there is a sent. in fine bk ed by Lucy St "Living After the Holo" in which one of contrib makes sharply defining statement (p. 41): "I didn't realize that people had gr-p until I came to Is & Am, that that really is a possibility for Jews"
- 6 this concept of generations being part of the Succah, from gr-p to p to children & through children, over the centuries, over the experience both good & bad, this part of Succah inventory as well.
- 7 we not in isolation, not in vacuum, we refer to something, we not antiseptic. In our Succah there is the past, present & future so real, if not touch it then certainly can "feel" it.

C OBJECTS

- 1 bt we have spoken mostly of intangibles, of ideals & every house which is a home also has objects of real tangible consequence.
- 2 difficult for me to give different pt of view because each home is different but want you to know what I have in mind; point is that one should not merely look at 4 walls of home
- 3 but, rather, develop a pt of view which extends beyond the house, which is not limited to horizon of a room, which, rather, transcends structure & gives the individual a broader view of world
- 4 think this already part of Succah as we know it from the traditional setting: a leafy roof through which one can see the sky and stars above.
- 5 precisely what I have in mind: see the world beyond the chamber in which you sit; see world through books, music, TV, radio, or any other way meaningful to you.
- 6 sounds like such a simple aspect of life; why mention it at all? Because know that so many of us do not use what is available to us in order to broaden scope of our lives.
- 7 rather, use TV, for ex, to escape pressures and responsibilities as difficult of our time threaten to overwhelm us and even as seem to defeat us. This not what I have in mind!

8 pt is: never to keep our eyes locked to ground bt
 to use example of Succah & lift ~~them~~^{eyes} to the sky, to
 see beyond the immed, to broaden our view fr our gd
 9 in that way, come close to ideals, to values, to in-
 sights which will enliven our days & brighten our
 experiences. That in keep wth present seasn of yr.

CONCLUSION

A General

- 1 take inventory, then, of our home, of our Succah &
 nt in usual sense of chairs, tables, desks, etc.
- 2 rather: inventory of what makes us indiv, families,
 and how we can cope wth stresses and strains of our
 existence
- 3 if inventory shows: 1/conversation =, interchange betw
 members of fam, 2/if linked to past & future of our
 people, and 3/if objects to ennoble & sustain us, then
- 4 Succah of meaning and value to us all bec it is the
 seat of trad; bth indiv & Jew are sustained.

B Specific

- 1 we nt living in time when most of us, or any of us,
 actually have a Succah, ~~although or the do.~~
- 2 still, idea of Succah and inventory not to be negat-
 ed; check whether in yr homes, in yr Succot, have
 convers in depth, have feel of continuity, have a
 way to see beyond the immed
- 3 if so, well on the way to a gd and meaningful yr fr
 yrselfes and all members of yr families; if not, a
 time to question, to assess, to ascertain & change.
- 4 may Succa inventory show u as possessors of grt
 wealth, nt in mat sense, bt: in sense of nobility,
 of belonging, of vision.

Amen.

Heb. Tab., Sat. A.M., Oct. 9, 1976; 1st A.M. SUCCOT.

Dear friends, we are about to begin our YISKOR Service
It is upon my recommendation that a new format is being
introduced: I feel very strongly that an appeal for
funds should not be linked to the Yiskor sermon. You
know the needs of ~~A~~our Temple but when we evoke the
memories of our loved ones it should be kept on a
seperate level altogether. As a consequence, we ask
for your support ~~at~~ now and we will have our ~~Yik~~kor
service thereafter.

I think that this change will foster a more intense
mood of devotion and remembrance. If you feel that
what we are doing is ~~X~~correct, please indicate your
approval in terms of your most generous contribution.
The needs of the congregation were spelled out for you
already last evening; let me only add that in trying
to serve all of you, we need your support. Please be
as gracious in your response as you can possibly be and
let our Synagogue, its service and its tradition be a
lasting ~~X~~monument to the memory of those whom we will
honor and ~~whom~~ whom we will remember in a few moments from
now. You may indicate ~~X~~your gift by folding back the

values of your pledge cards with the clips provided.
with your wishes please come forward.

2511 - 2023

TRP 18/76

Intro

- 1) one of most fully developed T portions - full of material
 - 2) even beg student could write several sermons
 - 3) part of final present. by Dr to people & ending with his summary of history
- Content of T. re Rel & rel oblig incumbent on

① You have a choice

- 1 - e/d, gd/evil, bl/c
- 2 - all of evil, philo, sophist set aside now
• God confronts man as Ruler
- 3 - Dr set it before you - now up to you
- 4 - most vital, God not totally arbitrary - but has given man Free Choice = of the essence.

② Rel is possible

- 1 - many say Rel & rel life-style too immoderate
• not for them - too demanding
- 2 - some choose "reform" thinking it easy way out & less demanding - not so
- 3 - others - can't look & find even if one spirit is willing.
- 4 - Truth: not in Heaven, too far; not in sea, can't reach it but in heart & worth so you do it
- 5 - heart & mouth - part of you, in you, available, present ∴ yr excuses are unacceptable!

- ⑧ Reminders
- 1 - Law of Rel at first for those at Sinai or with 17
rel T but for us & later too - How know?
 - 2 - "for those here & those not here" = God do for;
but more basic: To Law rd @ 7 yrs
 - 3 - Thus, nothing left to chance; rectifier
must bear the not capricious God -
rather: serious consequences = l/d.

Conclusion

- A - General
- 1 - Bridle here & 335 - after cure tremble
but people still stand, upright
 - 2 - that aspect of strength part of Rel too
- B - Specific
- 1 - choice, reamers, repetition @ 7 yrs
 - 2 - Rel → HHT & last lesson yet for new yr.

W 10

W 10 - T 18/74

Sat. H. 11.

CALM BEFORE INNER STORM

INTRODUCT

A General

- 1 travel wonderfl pastime bt has disadv also
- 2 earlier yrs, travel frm plc to plc took wks, months & sometimes even yrs
- 3 today, we jet all over the Creation; nt only frm country to country bt time zone to t.z. Once ths past summer, crossd frm Fr to Sw, actually lost an hr fr whole day & did nt even realize it
- 4 can even lose or gain days, depend on where u go

B Specific

- 1 pt comes to mind as I ruminate over past 3 mo Sabbatc and espec re some of plans we had
- 2 ~~once in Sw~~ our last stop, wantd some time to think and to review what we exper; order things in mind ~~we~~
- 3 need. ths time to assimilate many impress & experience bt when arrivd there noted so many diff things, trips, possible that rushed headlong into them
- 4 lvd every moment of it; no time to reflect. ~~As the saying goes, am in need now of a real vacation.~~

BODY

A THOUGHT

- 1 what was lacking, of c, was time to think! Problm nt only re vacation ~~terms~~ bt how we spend our lives
- 2 u know as well as I the rush of a city such as ths; ~~the Europe of the past gener no longer in existence~~ ^{incd. casual} ~~either~~
- 3 we are so ~~occupied~~ ^{we are} ~~both here & abroad, bt mostly here~~ ~~bee of our natl backgrounds & trad, that we are~~ so involvd in action, accumulation and diversion that these become all important, basic!, bt no thought.
- 4 and if ths valid fr us, on our own small levels of importance in world we call our own, what of those in positions of grt leadership?
- 5 civil put togethr by thought nt by machines; man's uniqueness \neq to objects he makes bt how he relates them to each othr & to himself
- 6 animals communicate bt man comprehends
- 7 if we are nt doing the thinking and leaders are so busy as well, who is doing the thinking and for whom and about what?
- 8 we are constantly busy, we clutter our lives, we lose hours and days and we can't recall on what ~~is~~ bt we have no time to think.

B HOLYDAYS

- 1 of c, the lesson is obvious to us all in gen terms and all the more so re season at hand

11.

- 2 it is not possible to rush into the Syn next Frid eve, let alone Sat or Sund AM, nt to spk of YK, as if we come here in sense of business appt.
- 3 if anyone ever needs time for thinking, reflection and evaluation it is the Jew and it is a way of personal control which can not be treatd haphazrly
- 4 this nt something to be scheduled ~~on 3rd or 4th of Elul~~ or left fr last minute or the silence of being wth oneself on the subway ride hme
- 5 the orthod trad treats wth the grtest of respect the entire month of Elul, there are Selichot service to bring message of season to mind and heart
- 6 it is unfortunate that lib element cast these reminders, ths scheduled opport fr reminisc, aside.
- 7 my thought fr this Sabb eve, the start of the week prior to our beginning, to remind us of occasn.

C CALM

- 1 seems to ~~me~~ ^{try} that if we ~~have~~ to understand RH at all it is nt a holyday to be taken glibly; fr the dedic & dev Jew, let me say frx committed Jew, inner storm!
- 2 there must be an upheaval of the spirit, a turning of the heart, ~~a feeling of thrust & parry as we sk to establish~~ ^{hope 7 storm}
- 3 bt nt possible to cope wth these changes, these deep aspects of the holyday season (accentuated by trad, fam relationships, memories long nelgectd) if nt a moment of calm before the storm of inner concern!!
- 4 fr ths reason make mention of the need for thought and the cessation of rush so familiar to us; nt only do we need to think in gen terms bt especially of th meaning and relevance of ths seasn fr us & our famly
- 5 if we are so busy that we can lose an hr for an entr day without noticing, and surely we are aware of wht all arnd us, how much more so when it concerns a matter of the spirit, ^{should be highly sensitized to all with in. storm.}
- 6 something within human being, not obv noticable, a spiritual reassessment for which one needs time and space, and quiet and mood to think. Hw else confront oneself in a meaningful manner? °
- 7 ths is the season of the yr to concern oneself and to arrange fr calm, before the inner storm of Hll.

CONCLUSION

A General

- 1 we speak here of meaning, substance, values, honor and these nt at all same as "success" in contemp soc
- 2 surely nt the same as far as Jud is concernd. We have always been people of thought, of evaluation, of

- sensitivity ^{and} ~~bt~~, therefore, to let world's grt pace in-
~~change~~ on our personal Jewish needs, nt acceptable
- 3 ths a special time of yr, we need special attitudes,
 and we need partic to allow time for thought so tht
 we can right the wrongs, meet the inner storm, be
 prepared for the yr to come
 - 4 nt merely in terms of lip-service bt frm the hrt.
- B Specific
- 1 it is a seasn fr man & Gd; some dread the days, some
 welcome them, others can nt find any peace at all
 - 2 if there is no inner storm, are we sensitizd to
 message & meaning of the occasion? *if no calm, how cope?*
 - 3 lv yrselfes time to think, use every moment/ for it
 is precious, ~~lose~~ no hour nor day as u ready yrself
 fr the grt ^{crisis} ~~next~~ next wk.
 - 4 may the Almighty be wth us & enter your hrts & mind
 to make the calm meaningful, beneficial & a source
 of blessing so that we can engage the strm wth fth.
- Amen.

Heb. Tab., Frid Eve., Sept. 17, 1976

Intro:

so many laws - all areas of life
sense of duty, discipl, frame of reference
key word - Cov - occurs several times

Bodg

A - old Type of Cov

- 1 - recip relationship
- 2 - you obey laws, I do this for you; & v.v.
- 3 - if not, court disaster
- 4 - dependency - one without other, can't function.

B - Diff Type of Cov

- 1 - total indep of man; He Creator, Ruler, etc
- 2 - man on totally diff level
- 3 - man to do as asked, no matter what - as pleasure of EX: XNCI & others, & that implies
- 4 - this the path to faith, belief, obedience with no questions asked & man ready to do this bidding on every & all levels.

C - Jewish kind of Cov

- 1 - compromise between 2 extremes - above all
- 2 - elevates place of man & makes his worth of worth - a partner in process of Creation
- 3 - his obeying of laws, etc - not a matter of blind faith & obedience but he knows, is aware, of his need

- 4 - Therefore, still relies on God & very humble but "little lower-angels"
• This elevates his part of Cor

Council

A - Gen

- 1 - Cor then diff meanings, diff times
- 2 - Cor of nation, rel, people - of the flesh. of the spirit
- 3 - vered indiv - of his spirit - word
he will stand in rel to God

B - Specific

- 1 - Jewishly - more responsible but not blinded shed. God in His Heaven with all the authority but man has his place also
- 2 - not Cor betw equals but each a mission, a goal, a vision & these two are the same: planning, life, good

for to

del Tal - set AD - Ex 11/76

for to '5

INTRODUCT

A General

1 delightd to see so many of u wth us ths eve; hope it is nt ^{only} promise of an Oneg bt rather, the resolve fr more devout & concentratd prayer!

2 lk forward to seeing u in same numbrs in wks & months to come; to verbalize the Am Jew phenom: vacation seasn come to an end; prayin, seasn is at hand.

B Specific

1 in more serious vein, my fam & I deeply apprec of yr many calls & messages of "Welcome back" &, above all, of yr very obv concern fr our well-being

2 on othr hand, somewhat distrbd by many indiv who insist on asking me "did u have gd time?" for ths phas the way quest emphas, lvs me uncomfortable feeling

3 can nt ans wr re "gd time"; rather, meaningfl, challenge purposeful bt when use these ponderous descriptions note immed that interest wanes!

4 we tend to evaluate our exprnces i.t.o. "gd time" ⁷¹ this is totality of our existence & as if everything that is valuable or meaningfl can be charact ths way

5 am remind of remark by woman re her relationship to man: bt didn't we have gd time?, misjudging love he found frm depth of his hrt

6 lv nt = to gd time; 3 month Sabb nt = to "gd time"; to lv ones home, fam, lvd ones, friends fr 3 months also implies lving stabil of familiar, ^{conf} ~~stable~~, ^{sep} ~~safe~~

7 to go into unknown; he who approach ths ^{sep} without fear or hesit = fool or insensitive. To uproot oneself, sep, lv behind = very complex decision & end-result can nt be equated ^{simple} wth having "gd time"

8 ths Sabb. idea: study, work, observe, broaden, new vision, sep frm daily chores in ths succeeded bt: very diff physic labor in Jerus, insight behind Irn Curt countries, visit to Ausch to mention just 3 items which come immed to mind, are not "gd time"

9 naturally we enjoyd ourselves at ths pt or that in course of travels bt also exper frustrations part of such a sojourn: TV wth no wall socket, bathtub wth no plug; order of cold strawb soup = blueberry wth cold noodles thrown in fr good measure.

0 sometimes, line betw laughtr & tears very close.

BODY

A CONTRASTS

1 best describe trip as study in contrasts, which evident even before we began, here in N.Y. Russ & C ^{refusd} visa; am nt very active in ths cause, workd very quietly through organiz, why I singld out?

2 or, reason given: vs JDL activities re shootings &

for refusal

obscen & disruptions ~~by~~ Russ artists when I one of the first to charact memb of JDL or thr activ as irrational disquieting & irresponsible

- 3-bt more, on diff levels, the contrasts obvious
 a Mt Etna & its ashes & lava & dust vs Mt Blanc/snow
 b yth in Budap Cath fr concert; only old men in Syn
 c decency of people when we needed them most; bribe
 d Budap Museum; Germ woman "when will u Jews learn"
 e visit to Ausch; no mention of Jews on memor list
 f working at Wall where Romans lvd; Israel reborn
 g puny memorial fr Mila 18 coupld wth slight attend
 in Warsaw Syn on S AM in heartbreaking setting as
 Jews who dared to go back to ths land of anti-sem
 regardless of reason; stability & vitality of H.T.
 h the guns & soldiers & control of Roum & Pol; U.S.A.
 i destruct of Syn & Jew comm all over & rebirth of
 Syn in Budap, Bucha & espec Strassburgh

B Lesson

- 1 could go on & on, of c bt lv developm of these & othr themes fr HH & for weeks & months to come; ths of u so eagerly now ask fr ~~descriptions~~ may soon be surfeitd & wish we never would have gone!
- 2 bt some rather obvious lessons emerge: we are the survivors & upon us incumbent to rememb the past & to build fr the future.
- 3 sounds like a cliché? perhaps it is & gladly plead guilty bt cliché is truth. We dare nt forget or else our survival useless & Chillul MaShem
- 4 reminder, once again, "no place like America". We all newcomers, some earlier & othrs later bt message same: we never had it so gd!
- 4 we tend to forgt bt we dare not
- 5 finally, atleast fr ths evening, realization that we Jews nt living in isolation; all our brothrs & we linkd one to the othr: EE, WE, US & fate of one dependent or linkd to fate of the othr
- 6 ^{man} said before also, I know, bt just walk wth a Jew in Crakow & hear his story & you will know what I mean
- 7 all these are lessons, morality tales, without end, especially fr us who are products of our time

CONCLUSION

A Gneneral

- 1 was askd by cousin if happy to go back. As diffic a quest as one referring to "gd time". Was ready to go back bt "happy" a diffic concept
- 2 did not know what I might find; 3 mo a long time & in meantime: births, d, fam sep, new associations, spec b; life cycle had cont

- 3 and these moments, these events transpired without me/us and ~~therefore~~ ^{recalled} can never be ~~shared~~; in this, whether event gd or bad, measure of sadness ~~for~~ ^{for} life's spec moments meant to be shared among friends
- 4 and on these levels, the thread was broken; hopeful to be resumed bt on slightly diff level

B Specific

- 1 ~~enough now of the serious vein;~~ ^{now feeling} question I ask is whether we will again fit in, be part of familiar, learn to live wth each othr, learn to trust each othr, learn to strengthen each other
- 2 that missing ingredient in all import question: where shall we go from here? To be together +
- 3 in view of season to come, hope for yr of worthwhile activity, for gd new year, for life lvd to fullest in spirit of mutuality, commitment and peace.

Amen.

Heb. Tab., Frid Eve., Sept. 10, 1976

Siegel - morality in ~~the~~ ^{Public} Life
wrongdoings of rel ident. personalities, pol
figures, etc all too obvious.

AJH - Job v - world given into hand
of the wicked.

Sam. knew price of gift; all in-
solves power & imposes limitations
"The great illness of all is imagining
that one is well" Chesterton

Themes^{AJH} Creation, Rev & Redemption - issue

Cr: ① independent of mankind
created not only Jews but all
universalism

② prob of weight = ours & same
in Natl issues.

share good & must share bad
share benefits & also the taxes!

③ genetics' discoveries - new
breed of man: not fict but
real, our time - but who
determines who, what, when, etc

Rev: We want things, but ought not
set standards

Proto: then God is dead, all is
permitted

- ② Moral imperatives \rightarrow Law
Law excludes arbitrariness
Law reflects ethic consensus of
our society
- ③ Tradition - sifting ground for values
Double standard of Truth -
for those we like, spec ourselves!
and all the others

Redempt: ① Nihilism is cynicism
order is disorder
orient is disorient
There is ~ future & we
a part of it.

② Reality & not utopianism
Nietzsche - "can't be pure &
responsible"

③ we finite: \therefore for final re-
demption to God.

Power not always = do evil.
3rd world not powerful & good & moral

Panel

Schwanitz

people who are crime, a under-indicator
or family interests

how they come to be ident. with local,
state or natl of organizations

Soc, ethic, legal dissolution

of Jews in front of eyes everywhere

Effect: ① destroys souls of Jewish fam &
Jews

② " moral fibre of Jew on
comm. with this as result

③ sets world Jewry on path
to destruction.

Belgiman, Bernand, Rothsch

Wegman

Siegal's talk = normative 2.

Belgiman is! He may be more
pertinent to today

Other issues: we been taught to

hate the poor.

Points re buying welfare, disinfectants,
etc = vague 'specter' prob-
ably black. "public funds"
we hate them ↑ not Lockheed.

② Abortion - poor can't afford it.
no gun control } re les. Candid.
Israel

We are easily exploited as a group -
all need to do is make us salivary
re Jew, Sov Jew, holoc, etc.

W Y Schofard

Lib = at Sinai Ridge Press 10 suggest-
investigate not "their" sins but ours.
easy to chastize Bergman.

What is source of morality for liberal?
?"J" - cut out what you don't like?

our sin - vagi vision

note latest T.O.B. issue

Gave so much money to others re the
elections, ought to give some to us.
But the media contribute to the camp.
in US - not eligible today.

Rec

Moral character of a nation reflected in
its actions: VN

De G. stop. All be otherwise with char.
of Fr. would be destroyed.

Moral slip: ① W Europe
② Japan
③ R East

Pol = judgement betw Absol &
pol reality.

Today judge people more by the consult -
ants rather than by their own thought.

SYNAGOGUE COUNCIL OF AMERICA

HIGH HOLYDAYS RELIGIOUS LEADERSHIP CONVOCATION

"MORALITY IN PUBLIC LIFE: AMERICA AFTER WATERGATE AND VIETNAM"

Thursday, September 16, 1976
New York Hilton Hotel

PROGRAM

9:00 A.M. REGISTRATION

10:00 A.M. OPENING SESSION

Chairman: Rabbi Joseph H. Lookstein
President
Synagogue Council of America

"PERSPECTIVES FROM THE TRADITION"

Rabbi Seymour Siegel
Prof. of Ethics and Rabbinic Thought
Jewish Theological Seminary

11:00 A.M. CONCURRENT PANELS

Domestic Affairs

Moderator:

J. Jacques Stone
Member, Board of Directors
Synagogue Council of America

Panelists:

Dr. Steven S. Schwarzschild
Professor of Philosophy
Washington University

Albert Vorspan
Vice President
Union of American Hebrew
Congregations

Dr. Michael Wyschogrod
Chairman, Dept. of Philosophy
Baruch College
City University

International Affairs

Moderator:

Ira Silverman, Director
SCA Institute for Jewish
Policy Planning and Research

Panelists:

Dr. Louis Henkin
Hamilton Fish Professor of
International Law and Diplomacy
Columbia University

Dr. Hans J. Morgenthau
University Professor of
Political Science
New School for Social Research

Dr. David Sidorsky
Professor of Philosophy
Columbia University

12:45 P.M. LUNCHEON SESSION

Chairman: Rabbi Saul I. Teplitz
First Vice President
Synagogue Council of America

ADDRESS: " The Perspective of a Presidential Candidate"

The Hon. Eugene J. McCarthy

2:00 P.M. PANEL DISCUSSION: "The Perspective of Public Officials"

Moderator: Morris L. Levinson
Vice President
Synagogue Council of America

Panelists:

Hon. James L. Buckley
Member of the Senate

Hon. Daniel P. Moynihan
Former U.S. Ambassador to the U.N.

Questioners:

Rabbi Joseph Glaser
Executive Vice President
Central Conference of
American Rabbis

Rabbi Wolfe Kelman
Executive Vice President
Rabbinical Assembly

Rabbi Israel Klavan
Executive Vice President
Rabbinical Council of America

Rabbi Henry Siegman
Executive Vice President
Synagogue Council of America

4:00 P.M. ADJOURNMENT

Hebrew Tabernacle of Washington Heights
551 Fort Washington Avenue
New York, N. Y. 10033

You are cordially invited to attend the

Special Shabbat Service

*to mark the 20th Anniversary
of*

Rabbi Robert L. Lehman

with our Congregation

*on Friday evening, the Third of December
Nineteen hundred and seventy-six
at 8:15 p.m.*

*The sermon will be delivered by the
Vice President of the Central Conference
of American Rabbis*

Rabbi Ely E. Pilchik

*Rabbi Leonard Kravitz and Rabbi Selig Salkowitz
will participate in the Service.*

*A reception sponsored by the President and
Vice President will follow the Service*

O. D. FALL 1976

א'עקזא - Plant:

T = the se man's understanding of ex-
perience wth Gd; meeting of the 6
Israel's search for Gd!

Anc: earth, man - center of Univ

Rod: Sun

Gen 6:1-4

Nel: Gd & Jud = 1st

Exit of Gd taken for granted.

Teleol = purpose → א'עקזא

Transl: Thauric = Targum

Orh: LXX: Latin: Vulgate

12/76 Place of א'עקזא: א'עקזא & transl.

Structure of "Bible"

א'עקזא: we do א'עקזא

1st 11 chpts = Univ; then patriarchs

Diff way to view Bible, Hexa

→ Hexa bec promise compl

(2)

b) Penta \rightarrow omit Gen bee diff
from rest: customs not per-
mitted later: altars, son sec,
sacred tree by the, sons ∇ God, serpent

c) 3 diff π 's π : rainbow, flesh & sin.
but only 2 in Gen. \therefore Gen \rightarrow
EX them EX 20 (incl Joseph
two begins in Gen; & re: "Ed")

d) complete picture sometimes
add "7100" = old comment

4/26/76

Re Chopt 1 & Commentary

4/2/76 Depth: ① $6X = 216$; ran: 714216

② # 7 = ment. 500x +; see Plt + p. 11

③ word in state ∇ beginning ^{Plt - p. 14}
EW p. 36 - If you can do better - start from!
completed \therefore needs man's help.

④ Adam: from 4 corners; all = from top
he came from nowhere (EW p. 6)

(x) \therefore no prof or night feel at home ^{everywhere}
Plant p. 24

(3)

⑤ created for: if I d, kills humanity EW p. 10

⑥ can recognize before you - if Adam and Eve

Chapt 2

v. 5 - L/God - justice, mercy

v. 7 - DPK - DPK

X1/9/76 Hebrew vs vs 1: 26f = simplification + 1:30 = to life already!

v. 8 - /PK → /a etc driven - v. 10

v. 12 - tree of "know" as vs/or add to v. 9 = "life"
2d/3rd = totality? A-2; Alpha-Omega? 1:39:25 19:35

EW p. 488
X1/1/216

v. 19/20 - out of place; God for names 1:8, 10
(same as v. 7)

EW p. 14/15 v. 23 - e'k → fem = dek; also e'k = e'k, e'k

Women's Lib concept - see p. 25

Chapt 3

v. 1 - a third presence - see p. 17 EW

X1/16/76 v. 3 - tree - hide me; + "touch it" also?

v. 6 - there was Adam all this time?

v. 8 - anthropomorphism

v. 9/11 - finite God; He doesn't know?

v11-13 - shifting blame; see EW - p. 27

v17 - "cursed --- ground" why?

19 - concept of death

20 - Ran names wife! see 2:20!

22 - different tree; bedict = explicit.

23 - did Gd intend man to stay forever?

^{p.32}
EW - seem at "to begin" but begin "again"!!

Plant p. 34 - X of = ^{p.37} inherent (?) evil, full

p.37 - Vilfredo, process of civilization

Tree problem:

① [2:9 tree of life in middle
tree of knowl of gd/bad
:17 not eat of knowl

② [3:3 - tree in middle not eat (not)
6 - "all!" (touch)

③ [3:11 "tree", not specified? But
17 "tree" " " " " But

① [3:22: ate of tree of knowl
but of tree of life - not yet!

Xy/23/76 :- expression

Cain & Abel - Chapt 4

v. 2 - Cain from "possession"; son - vanity & meath: former = latter; also: son & very short

A: sheep, her ground = cursed! (3:17!)

3f) ASH = offering; noble word - also, C from ground = No reject; A: flock & this concept.

8 - that did he say? noble land & Ch 1:2

also "let Bible" - change 70001 to 71001 = to watch, keep eye on, etc "to lie in wait for"

15 19:11. 2, 7, 10, 11: v9 subtle play on word field - angry, from ad; where parents/God?

4 - keeper: 2 Sic 110 7, 10, 11? Both quiet

how should he know? - 1 blow = 1/4 popl = dead word "brotherhood" 6x v8 - 11!! Q never is answered!

10 - blood in pl. 70001 'x 2 = unusual & refers to newborn son of Adam also in many places

11 - ground again in negative manner; certainly is "fertile crescent!"

EW p. 38
A Silence
11/30/76

EW p. 39

(6)

12 - ceaseless wanderer - wand. Jew

13 - ~~stake~~ request? punish for part to
bear/be forgiven!?

14 - "avoid Jerusalem" - women to God!

15 - change in orient - 1st God vs C, now He
protects him. (v. 14 & 15 later add.) This

X4/7/26 sign concept used by X vs Jews

17 - who is wife & from there? Jud vs his

us - see Lev 18:9, City named after son!

19 - 2 wives her 1st departure from 2:24
diff. Castles?

20 - new group see Plant p. 45; Lament 5:28 =
857 11

21 - music

26 - diff term for Iran; as vs p 211

Plant! Eden = choice betw life & death;

now: choice betw gd/evil (or above.)

Chapt 5 = genealogy

2 - called "them" man: one at 10 p 1
p 211

3 - no Cain / Abel; no Sarah; no women in the

24 - פֶּלֶא only, no שֶׁמֶט God took; all others

2: lit as him as the Eliph

4:11 / 21/76 27 - Methuselah - "old as..."

פֶּלֶא

29 - "found" concept now changed to food

Remains longevity? In image: perfect, but

after flood, deterioration in structure: shortening

of life (source) Remains: They sleep; rest: normal yes

Chapter 6 - וְיָשָׁב see similarity of names - Gen. 1, p. 57

2 - וְיָשָׁב - 32 = mighty ones? not valid

be וְיָשָׁב וְיָשָׁב : very thin! Why not as others?

3 - mobility & limited to 120!

4 - וְיָשָׁב = giants, were a people.

"07 and (20 N13:33) וְיָשָׁב : but fell when they saw giants!

7 - flood & destruction announced

8 - וְיָשָׁב = a special individual.

END OF SIDRA!

6:15 Cubit = 18"; estm Ark = 40,000 tons.

14. Gd could save N thout Ark, by make d²

11/1/77 of others saw this, might repent!

17. וְהָיָה כִּי יִשְׁמַח אֱלֹהִים בְּכַל אֲשֶׁר יַעֲשֶׂה = destruct & וְהָיָה כִּי יִשְׁמַח אֱלֹהִים בְּכַל אֲשֶׁר יַעֲשֶׂה = con-
found & וְהָיָה כִּי יִשְׁמַח אֱלֹהִים בְּכַל אֲשֶׁר יַעֲשֶׂה!

18. א'ו'ו - not to kill N or a rainbow.

note order: men → women.

(2)

19. 2 of every kind וְכָל הַחַיָּה הַרְבֵּית

animals → live, come on own; those for
see how to be taken by N.

22 end Chapt & cont 7: 6!

Chapt 7:1 diff author here; only N not fam is OK

(7/2)

2:7 pers clean; ^{domestic? kept etc} unclean 2; see 6:19

4 - why wait 7 d? Bee Methus וְהָיָה

5 - cont ^{w/ 7:12}

6 - cont of Chapt 6:22

7 - why wait sep? see voluntuness when
world in process of destruction.

- ②/④ a- 2 of each; both cl & uncl!
- 11- slide month? when start calendar?
 rain season? flooding of rivers?
- 11 'year' / 100 : 1 / 0's 9 2" / 10.
- 12- 40 days rain + 40 nights
- 13- repetition of v. 7!! more details

- ②
- 15- 2 each
- 17- 40 days (no nights)
- 22- but not fish!
- 24- 150 days? 40 can't rain, 110 rained

b: 17-22
 7. 6-12
 7. 1-5
 13-16

18/77 intermittently = A. don't you! see 8:4

Chapt 8.1 - 117 = same descriptors in 2' P 1002

2- journey - commander: Resti- but not hot spring in Tiberias!

7- reven = kind of prey & could sustain it self if opport. arose to eat carrion

8- dose - 7 day interval, see v. 10 (Rash) eats vegetation: more to N. needs

11 - trees uprooted? from shore The leaf 2.

12 - from 128/0; or from Tsr = K-shin¹²⁴

like trees don't grow tall: waters needed

2000 covered much territory - left in 1407

rest in 900: flew all day.

14 - end of flood story. 2 words here for "day":

13 = 12700 in 14:000 = diff kinds of day -

vers: 13 = not firm yet; 14 = hard & OK walk.

11/15/77 See Plant - p. 73, 74, 75

10 - note position of wife and incl. are OK

again, as is explan. of 7:7, 13.

20 - 1st altar? she did C/A Soc². see 4:3

21 - human denies "smell" → 6d = primitive

125 = to his but = to himself, not openly

"from his youth"? meaning is obscure
curse of profaned now lifted - as 13:17

22 - 6 seasons of 2 no. each = 1 yr. But

Redi: in wrong order: starting T. here:

- a - seed time + cold
- b - winter - barley is planted
- c - harvest = summer - for gathering of fruits
- d - heat = late summer harvest
- day & night = implied: during flood did case

Chapt. 9

- vi - same as at bcp with Adam 1:28
- 3 - no longer vegetarian diet only, as in 1:29; but now meat also.
- 4 - blood has sacred character & is = to life, see D 12:23: eat animal only ~~the~~ then d. no intake of blood = $\neg \text{line} \neq \text{X} \mid \text{O} \text{O}$.
 Practices people's customs: JS 14: 3, 3X
 (Obverse: X = eat body & drink blood!)

only 3 in } "5"
 plant p. 86

- 5 - vs suicide? = 1st part; 2nd: "of every beast" EX 21:28 = ox stoned; part 3: re-sponse if other or to benishment

11/22/77 in city of refuge N 35:11 f

6 - but must have witnesses!! saved image

7 - 1271 122 again! here not a bless but a

Comm. Proximity to altar = vital: Rad-
nash: who does not (try) for ch 7 as shed bld

see Deut
p. 86

7 Noahitic Laws here: R Adam?
no 1st Coven.
only with Noah

a) Court of Justice

v. 5

b) vs blasphemy

v. 6

c) idolatry

v. 6

d) incest

v. 22

e) bloodshed

v. 4

f) robbery

c) Altar

g) eating flesh from living animal

v. 4

Original text 9:1, 2, 9:11-17

9 - 1st mention of N 35 after flood! before
mentioned ~~8:18~~ 6:18. Note Isa 54:9 f

10 - nuclear animals too.

13 - bow there already but new interp.
past tense used here.

16 - "between God" should be "between He" but
He speaks here in 3rd p for emphasis.

17 - sign not only for God but for men also.

18 - cont story of earth's development - after
episode of flood. Story of Human Family

20 - till the ground = to settle down.

21 - did not know effect of wine? shame.

see Band p. 85. 22 - Ham made fun; should have shown
respect & covered father up - as per v. 23

24 - Ham is youngest here but in 9:18; 10:1
he is middle brother.

25 - Curse on grand-son!!

26 - reverse - bless God of them! see a

II 29 / 77. positive deed.

This portion probably should be prior

to flood but if so, a cursed son in Ark

* This contradicted in terms - Answer:

diff version altogether (as per S + Gen.)

Chapt 11 - Answer = N not E of Shinar!

1. "one speech" = few words = limited vocab.

2. - like shepherds seeking fresh pastures

3. - "burn them..." = more durability bec
usually, only sun-dried.

4. - up to heaven = several times D 1:28 = 9:1

5. - "came down" = antithesis; also in 18:24 = God/G
Hebels: Judge went go & see for himself before Judge

6. - The advantage & abuse

7. - let "us" go... = pl of Dajiny; counsel with
Heavenly Court

8. - Curse here but in general, blessing be
bef. of people all over world: idea of the
story: expl diff in lang & settlements in world

9 - "Scatter Them" - Rabbis = no port in world
to come! Why? Eld Gen = drowned + world to
come bec @ vs fellow men; Bel = vs God!
no death but no world to come! Which is the
greater evil?

Q - 11:1-9 add to, or sub fr, Gen 10? Necess?

11:7-9 = 3:20-22 (G.D. Ed) = vs man's arrogance

Ziggurat = Baby Temple of 7 stories / levels.

III / 15/77

2a - note relationships

Chapter 12

1 - nothing specific; added text?

2 - 10 = for our people or others

5 - Haran a name or name piece

6-7-8 - "souls" or plants? combs?

6-7-8 - See D 12:2 or 1:29

8 - tent: housed

by name? means what? That is

Revel - also to Noah, ALE, etc.

name?

1 - note theophany but for v. 8 - no such experience! but J2 = Jacob
 real Jd of his in 28:13, 15-16, 19. An earlier (Abe) ref to theophany eliminated? Skip to Chapt. 15; cont of story

1 - א. ב. ג. ד. ה. / א. ב.

2 - children - ∴ servant! same as in Gen 24 altho name of servant not used. There
 3 - no child ∴ what use is my wealth?

4 - promised of cont genealogy

5 - note imagery

6 - did not ask for sign - really not? see v 7

7 - identifies himself - still v. 8 - Comment: refers to "inner knowledge" not outward sign!

8 - re: sec of guilt, sin & peace - offering

9 - not cut up kind - Lev 1:17; pass

through midst of cut up sec = parties

see Jer 34:
17-20

are united in bond of blood! (relation-
ship to mourners file thru lines of friends?)

13-70 = today: dwell, live — 'a > c

400 yrs "in E" = missing; round number
but EX 12:40 has exact no = 430 yrs.

14 - I will judge (E)! Means not 10th plagues
her "service" OK from here but her geno-
cide re E den I'm child into Nile!!!

18 - the COV - repeated at various times re land
& borders - but still not n's & of flesh

Chapter 16

1 - Egyptian - probably from Chapter 12

2 - God's dis/grow = children were

note also Hannah & Rachel: if child
thereafter, always a son!

note play on word /D

Note: S. tells him re concubine

• he does S only with her OK - interesting aspect to h/wife relationship.

3 - S = Abim's wife - emphasized after 2 note that p. 148: Muzi, Hammurabi

III 29/77 10 yrs → permission to change.

4 - while he still Abim, not yet Abraham

5 - why his fault? Prayed only for himself - see 15:2

6 - no change in position - see v. 3; S in charge

7 - angels used of her; Shur = wall

8 - "slave of S" = in opp to description + terms of v. 3 & 6 but it does have sth

Note also kindness of angel & in 21:16-19

11 - name is a command & a c

13 - obscure text

15 - Sarah out of picture & in body

as son is born; she fulfills sth re Name

Chapt 17 - 4 distinct parts

1-8 Cor with the; 9-14 = sign of Cor
15-22 promise of a sm; 23-27 = fulfillment

1-9 vs 15:7 = no name, keep same as Ex 6:3
Shaddai = re dt? Sinai?

2 - cont of 15:6

3 - respect & submission to authority IK 18:7

Ruth 2:10; though far be not yet circum

8 - change of name; see Blant p. 163; add "i"

10/5/77 6 - "nations" as vs nations

8 - in the land; Ps 137 for an Israelite

is, though he has no bd. see also Ps 105:44

11 - see Blant p. 164. 3 types of Cor: boy
Bris & Sinai

14 - "shall be cut off" = die childless &

before his time. Sign of Jud: א'בד, א'בד & blood

15 - add " & " here too

16 - "give you (the!!) a sm"

17 - as vs v3 mood of trepidation & 13

18:12 there 5 laughs but in derision!

6d angry with her but not with him.

18. diff. views: that Abi cares for him?

20 - 12 chiefs listed in 25:13 - 16

"Ish - I have heeded" = wordplay on 8ve

21 - with Pn3' and not to 8ve

25 - 13 yrs = puberty; original practice

Chapt 12: now that Ish / thy story ended.

(v. 1-9 - see above); start with v. 10

v. 10 - little rain in C; Nile for Egypt

12 - custom to do this; have for pyres re:

wives & others for barren; kill off the men.

13 - is 1/2 sister via 20:12; did S. C. make?

(no record here or in 26 but yes in 20.)

IV/18/77 15 - no disc re v 12f

17 - skin disease: not consummated - was

was 1/2 cons. in 20 or 26

19f - harsh words, expulsion - Ph.

Knows danger & is afraid! -

Age of S? 12:4 Hk = 75 ∴ S = 10 yrs younger

side we know from 17:17 ∴ 65 yrs old!

IV/26/77 Rd: 20:2 = desert & v. 5; v. 3 = hear
v. 7 - c'p's & intercede; in H: S S a!!
Rd Plant - p. 1298 26:8 play on words in Heb! (as in v. 17)

Chapt 18:1 same as 13:18 ∴ time of a' s a?

Angels came to visit ∴ s'lin 71/2

3 - note effusiveness = insecurity as vs

authorit. answer purpose in v. 5 to

4 - feet have open; recline = beds even

5 - typical understatement but v. 6

underst. then part of meal?

7 - 78) not "servant" = "him"?

8 - 78) v. "like to them" = 17 & hos-

pitality. Did not go into tent!

See Plant - p. 170.

9 - how come they don't know?

12 - a country blessing, = long life, conti-
nity, etc.

2/3/77 15 - Sarah lies! → So G². Abhis: in word. repeats.

Chapt 21:1-8

6 - Ford did it - that of Ahe? ^{x over} trans later

one comment: birth to son & not d as is

custom. then woman no longer younger child

(S for no - 15-16th Italy!) Succi no!

7 - 15 = plural!!

8 - weaned = got sent; at age 2/3 - also Sam

& 11 Rec 7:26

Chapt 18:16 = S & G

① 2 cities not ment. outside Bible
but within many times!

② loc. nr D Sea; deep rift N/S from Ar-
menia & Central Africa = earthquake

③ prep not re natural events but to
cast them in rel setting

④ but conf betw Ahe & Gd re 10 men: rel
on high level & not just cult.

⑤ Gen ment. here but story only re Sodom!

18:17 - Ahe - father of "mult of nations" 17:5: Lethi:
father to hide from son that is to happen?

18:18 if "f of mult of n" :: counts are on 7 also '52

if Ahe = father... v

intercession

now for father has to plead for his children

& if Ahe is "f of mult of n", he father of Solomon too!

18:20 - Lord said: (to show?) To Ahe!

18:21 - "go down" - again: Judge should be
in place of man on trial; should know/feel!

18:22 - ed' used re battle, prayer, again

& here Ahe uses all three --

new ideas: min/way, even prior to prophets

indiv. counts; bad prizes! whole city to

10/10/77 go? more with wicked?

end of See Plant p. 185

remember

INTRODUCT

A General

- 1 manner of Bella Abzug's appearance here two wks ago hid some vital pts of her message
- 2 caused laughtr re Nix & Frd bt her place in DC & the influence she has should nt be underestimated bec of her aggressive or raucous manner

B Specific

- 1 her primary emph these days, her crusade, is gvt int. wth the lives of ordinary, ~~private~~ cit, bth here & abroad, as outlined in Pike report
- 2 she vs ths type of persec, of more accurately: ths type of invest is persec, bec feels indiv has basic rights which may nt be denied
- 3 & she also feels that basic rationale fr these secr invest: "natl sec", nt valid; could & did ld to abu
- 4 she knows that gvt of p, by p did nt tell the whole Truth (& still does not) to the people.

BODY

A PERSECUTION

- 1 make mentn of ths theme bec see parallel to occ of Purim ths eve; nt to say, BA = Est bt: cert simil which should nt be ing, cert princpls nt denied. Illustrate theme on two levels of concern.
- 2 first: in story of Purim, Mordecai persec by Haman, investig by Hamn and destined ~~fr~~ d by Haman. Jews as a people, persec by PMinister; arrangements & decision in secret, altho plan was "leakd", wth no real appeal possible bec work of king irrevocable
- 3 seems to me, have just same situation today; can formulate principle: that persec of any private indiv by a gvt authority is same anywhere, any ~~place~~.
- 4 in our society, privacy of people invaded with call disregard fr indiv rights & priv under Const Law, people subjectd to indignities, indiv held suspect until proven innocent/in direct contradict to basic Am principle that people are innoc until prov guilt
- 5 people are persec to such a degree that data-banks in existence which, until very recently, were not available to inspect by general public; thus, vols of (erron) info abt u & u no recourse. Ths persec
- 6 & no diff frm secret deals to persec Jews or Moderc by Ham & Ahasueros; except that we should have lrnd in intervening centuries.

B RATIONALE

- 1 bt, second example, must adhere to "rationale"; Purim as well as in mod times: what did H say abt Jews?
- 2 persec & elim them bec they diff, have diverse laws & customs, are unlike the gen population, wrshp Gd!

ii.

PURIM 1976

- 3 u hrd the story in grt detail in read of Megillah a few minutes ago; & when have we nt been accused of being diff & it has been interp as being "wrong"!?
4 it was precisely ths of which BA spoke in relating her theme to today's society: "natl sec" solves all, is catch-all phrase, is open sesame to abuse
5 furthr, we know that ths excuse usd vs those who lks diff, actd diff, felt diff, thought diff; thr names on many a gvt list in a system of lies which needs to perpetuate itself.
6 people were hauntd, huntd, persec, degraded & thr privacy comprom, as did Ham to Mord, bec they diff in some manner & parallel to Meg theme inescapable.

CONCLUSION

A General

- 1 some feel Purim nt majr, often ignrd, some feel it nt worthy of being obsrvd; bt, theme, is on grnd scl
2 if u think my analogy far fetchd, if u think we nt caught in same web of lies as in days of Persia, ask u to rd three articles in March 1, 8 & 15 issues of NEW YORKER mag, "Friendly Fire."
3 u will be appalled at lies, callousness, insensitivity of our gvt reps, agencies, beurocrats vs simple, ordinary people who hurt to depth of thr souls.
4 men d fr all the wrong reasons, casualty figures a figment of imagination & tailord to fit pol needs, officers were forbidden to write truthful letters to parents of dec soldiers, distrought p who sought answns tod. of thr son were shunnd, made to fl unpat

B Specific

- 1 Purim a minor holiday; message of grt proportions & should never be ignord or underestimated
2 persec of one = persec of us all; the wrong reason or poor rationale as devastat today as was case then
3 ~~To~~ rd Megillah an absol necessity fr our time nt be cause it tells us a grt deal re Est, Mord, Haman
3 bt bec tells us so very much about our world today.
Wish u a gd Pur & voice fervent prayer, that concept of Meg may one day become obsolete, ^{despite fact that} after all these many centuries the message still nt learnd by us.

Amen.

Heb. Tab., Monday Eve, March 15, 1976

PURIM EVE

Purim 1976

Chapt 1

Jews of India - Cochin
daborate furnishings
long problem - Bebel - long ÷ or units

2/ King's Gate - many references
set = Court is sitting
public place :: authority

3/ v. 12 - are of 1000 = } know!!
1st mo; 13th day
∴ 11 mo. preparation for persecution

5) Esther pleads by devious means to King;
knows Jews (per se) mean nothing
given later H. conveyed her King thinks
H after Q, not her of Jews!

6) v. 12f - Covered head = sign of mourning
how they know that is coming?
Zeresh: she recogn power of "Jewish"
v. 13

7) d of Haman

8) edict of king has to be counter-acted
v. 5 -- she puts blame on H ∴ smart
her King "absolved"

p. 2 - 1976

v. 9 - Jews in their own language: refer
autonomy!

v. 17 - disguise themselves as Jews for-
scape = reverse of Romanos!

10) short chapt, only 3 verses

Apocrypha

chapt 10 ff 9/16 end

but repetition of our Esther
(rd lost Jew vv.)

YOM KIPPUR.

not given

Friends, last evening I spoke to you at ~~some~~ length in terms of our identification as Americans and what we owe our country, with special emphasis on this bicentennial year. And, without doubt, being an American and being away from this country for a total of a quarter year does permit one to see things ~~from~~ *in a* quite different ~~perspective~~ *variety point*. These matters I emphasized on Rosh HaShonoh. But there is more to me, to us, than being an American and that aspect of our existence comes to the fore all the more so at an occasion such as this: Yom Kippur. We are undeniably, inescapably Jews and, for better or for worse, that is how we view the world. I grant you that this is a highly chauvenistic attitude and particularistic in the extreme but because of what this generation of our people has experienced, it would be a desecration of God's spirit ~~within man~~ *in our people* if we were to ~~deny~~ *weaken*, in any form, our Jewish ~~heritage~~ *commitment*. I would not ever want to return to a ghetto psychology of fear where every mention of the Jew, in the media for example, would give us cause for worry; on the other hand, you can not escape what is in your bones. When you see, in Rumania, a large Synagogue annexed to the mayor's residence or town hall, you feel a twinge of pain; when you see certain Synagogues in Poland which have become museums with absolutely nothing inside to display, you sense the horror of the past; and when you see ~~the magnificent Temple in Budapest~~ *empty now* the magnificent Temple in Budapest you know what once was the grandeur of the Jewish community. Even if we would want to lessen the impact of our own Jewishness it would not be possible to do so.

But, I would not want to lessen the impact of my Jewishness under any circumstances. Incidentally, I am not referring to my professional status where Jewishness is primary but to myself as a person, as an individual, to the extent that one can separate the profession from the human being. The trouble is that we take our Jewishness for granted because we are born that way or educated in this tradition or because life pushes us in ~~a~~ *this* ~~certain~~ direction or ~~unless~~ *because* a crisis forced us to make a certain decision. But I was given the opportunity this past summer to assume a total ~~of~~ *independent* Jewish ~~choice~~ *choice*.

identity and, I want to tell you, I liked the feeling very much. As some of you know I worked for the first month of my Sabbatical at an archeological "dig" in Jerusalem and no one, from the ~~very~~ beginning until almost the very end, knew of my professional standing. No representative of UJA approached me, no Israel Bonds were pushed in my direction, no reference was ever made to large and presumably affluent New York congregations, or to my membership on the Executive Committee of the Central Conference of American Rabbis. I assumed ^a ~~the~~ role, of my own free will, and chose to ~~remain~~ ^{be} no more and no less than ^{I am:} Eliezer, which is my Hebrew name. This is the way I was addressed, it was on this basic level that ^{I resisted} we conversed, and it was from this vantage point that I soon began to see the world about me. This became all the more important because working beside me were two groups of ~~Xian~~ fundamentalists, one from Germany and one from Texas. Both groups were dedicated to evangelical missions and when they began to approach me and engage me in protracted and often tedious ^{argumentation} ~~conversation~~ on their favorite missionary topic, the whole concept of Eliezer the Jew came into focus. And I liked what my Jewishness, and my Judaism, represented; indeed, I felt very much at home in Israel, in terms of my work but, most vital, within myself.

For example, almost at the beginning, we found a number of artifacts which took on added meaning because they had certain inscriptions on them; not major sentences, of course, because the sands of time had eroded much of the surface, but phrases, words, ^{uses} ~~ideas~~ and some dated back to the 8th ^{century} ~~century~~ B.C.E. It gave me a tremendous feeling of pride to see these items because ^{they} ~~it~~ emphasized the literacy of our people, ^{at least} ~~almost~~ three thousand years ago. If you contrast this ability of our people ~~with~~ to read and write centuries ago with the obvious device still used in the Middle Ages by the Church: to ^{illustrate} ~~paint~~ ^{in great paintings} the Churches with the images of biblical stories ^{because the} ~~so that the~~ people ~~would~~ know ~~because they~~ did not know how to read and write, ^{then you understand. The} ~~this indicates to me~~ reason for my ^{also} ~~in terms of~~ pride of heritage, the high level of culture and civilization ~~as~~ ^{inherited with} ~~passed by~~ our ancestors. They were people of literacy; they were called a "People of the Book" for very obvious reasons and, without glibness, no other

people can make that statement. I am referring not only to the remnants unearthed by our little group but to the poetry, the sage, ^{the ethic. mandates} the very volume of literature passed on by our people not as oral history but as a library full of ideas, values, concepts and all centering around the image of ^{personal} God. As a Jew, as part of this process, I was enormously proud.

But more, Eliezer the individual also spent a great deal of time by the Wall, just sitting and thinking and observing. It was an act, ~~as I observed~~, which engaged many others as well. Those of you who have been there know that there are limited opportunities for sitting outside the actual prayer area but that these steps and wall retainers are always filled with people. I was one of them. I marvelled at what I saw before me and I felt for the men and boys, the women and girls who davvened bchol L'vovsho. Of course, I am not one of them; I could never bring forth the sounds of the Morroccans when they had occasions of joy and I certainly can not see myself with long Kapotah and Payyas flying in the wind. But I admire these people and I feel for them very deeply; even if ~~they would not accept me~~ ^{I did join them}, I was one of them because the words, the sentiments, the feelings, the Kipah all tied us one to the other. ~~and while~~ ^{here} we inhabited vastly different worlds and ~~had~~ ^{have} superficially, very little in common, ^{but} our Jewishness, ~~our Judaism~~, linked us one to the other, and it is a bond which can never be severed. And it certainly was not an easy task being my kind of an inquisitive, questioning Jew in Israel. ^{In searching for myself} ~~Of course~~, I attended services at the Reform ~~Jewish~~ Synagogue, I participated in Friday evening discussions at the Conservative Movement's meeting place, and I stood with the ultra-orthodox at the Wall; and all this as Eliezer, who stood free and clear. There is some question, as you may know, whether this portion of the Wall is actually the Western Wall of the Temple of Solomon's ~~time~~ or whether it is ^{only} ~~not just~~ part of the enclosure; but that hardly matters. If you are a Jew and you have feeling for your people and you see this "pile of stones" (as someone characterized it) it is not their physical presence that moves you but the associations spanning the centuries. ^{At that spot} ~~and that is where~~ ^{best} we know our background, ~~best~~, our tradition, our faith, our continuity. I knew that there was ~~belonged~~ a place for me.

And, lastly, Eliezer had a wonderful insight. In the course of the "dig" we were also taken to several archeological museums by members of the Hebrew University staff; these tours were, of course, outstanding events and not usually available to the general public. I was deeply impressed but what struck me especially was the fact that these ^{exhibits} ~~museum displays~~ did not lie in their ^{display} ~~cases~~ in ^{a vacuum} ~~isolation~~ but, rather, that there was a ^{transference} ~~carry over~~, a continuity, from the ^{enshrined} ~~guarded inside~~ to the vitality and life on the outside. This was not ^{the} ~~a~~ case, as is ^{obvious for example} ~~so often obvious~~ in Italy, where the museum culture, ~~as~~ great as it is, ^{never has a} ~~has~~ no relationship whatever to the contemporary community; all of the ^{glory} ~~greatness~~ of the past ^{has} ~~has~~ fallen by the wayside. In no way can one compare the modern Italy with the grandeur of Rome, and the same can be said of a comparison between ancient and modern Greece. But it is different as far as Israel is concerned, at least to my way of thinking. The basic concerns, the books, the motivating factors still remain; the dreams and aspirations are all part of the modern scene also. To be a Jew in Israel today is a hard but exhilarating experience ~~for Israel, with all of its problems,~~ ^{because} ~~is a country full of vitality, aggressiveness and push for the future. And~~ ^{in modern Israel} ~~still,~~ the Bible is as real as the next hill or the road which leads to Hebron; the artifacts unearthed tell the story of a people which dealt with Babylon, Tyre and Alexandria then and is at the crossroads of that part of the world even today. The energies expended in our time to make Israel selfsufficient, especially as far as the produce of the land is concerned, mirrors only the vast network of irrigation which made the Negev bloom three thousand years ago. And the parallels that one can draw between yesterday and today as far as Massada, Jerusalem the city, and the Sinai are concerned are too obvious to need emphasis here. In other words, the modern Jew could feel at home in ancient Israel and a figure out of the past could find more than casual aspects of society with which he could easily identify. Again, in this setting I found myself to be at home. ^{This was the deed. Our people come alive!}

This, then, is the message for Yom Kippur in its totality. It is a day for introspection, for self-analysis, for self-evaluation and we must find

out and know why and who we are. Within these two frames of reference, as we spoke of them last night and this morning, as Americans and as Jews, we will surely ^{perceive} ~~find~~ our rightful place in this society, and in terms of our own image. ^{indeed,} You need not be in ^{in fact} Israel to experience what I felt in my particular situation. Rather, appreciate and use the literacy of our people certainly in this greatest of cities with its Jewish accent and as close as our own Temple library; understand the powerful draw of prayer ~~in unison~~ not only at the Kotel but in these sacred precincts and how easily you can be a part of it, as the tradition of prayer and devotion comes to rest in you; and, finally, you need ^{but} ~~not~~ go to the Jewish Museum here on 92nd street to understand that continuity touches us all, especially of this congregation as I outlined only last evening. We are the survivors as Jews and through us the future comes into being; when we stand before God this occasion, as Yom Kippur would have us do, ~~for evaluation and judgement~~, let us stand in His presence ^{with} ~~in a~~ more than a casual commitment to what brings us together this day! We are Jews, that fact has shaped us and it is undeniable; we are Jews, and in this ^{destined} ~~rich~~ and honorable heritage we take pride; we are Jews, and in this ^{continuity, presence} ~~self-discovery~~ we know that our existence takes on meaning and substance, ~~not merely~~. We stand for something, we need to fulfill our religious obligations, ^{the world identifies our identity} ~~(we Jews are symbolic of the will to survive)~~ and it is for these reasons that we ask God ^{not to forsake His people; but to} ~~that He may judge us in mercy~~ and, then, at the end of this day, ^{the Jew} ~~to~~ inscribe ~~us~~ in the Book of Life.

Amen.

Shabbat, 4th morning - Sunday, 10/4/76

Isa to me; Jew to me; D.N. to cry of ghetto; Ps to office in CC
poetry to history; YK p. 2 ~~Wendell~~ to Nick/Billy

- 5 spent many hrs just sitting & looking; admired dev
of men & women, of boys & girls
- 6 I nt part of Yem cry, nt Kappotah, Payyot etc & we
truly inhab vastly diff worlds bt had assoc wth thm
over the centuries & I would nt want to surrender
ths aspect of my person under any circumstances.

C LIBERAL

- 1 who's ~~who~~? am a Idealist, on sev levels. Nt a pol
definition as seen in our time altho has ramificatn
- 2 am an idealist, perhaps that is best way to phrase
it. I believe in people & the right of people to
live, exist, make thr way so: no man need fear his
daily bread, nor his promise of another day, ^{concerning me} directly!
- 3 am as concernd wth people across the seas as wth
our own at home; believe that what hurts another,
hurts me as well & if not now, later on.
- 4 contrary to view of some of my contemp, people in
othr lands, othr continents, othr colors are childr
of Gd as well & I feel for them.
- 5 am liberal re rel also; could never be an ortho Jew.
That is to say, need freedom of intellect stimula-
tion and need freedom to think and let mind wander.
- 6 how many times frm this pulpit have I been honest
enough to say out loud: do not know, am in doubt, do
not know where my thoughts will lead me or you; feel
ths is the better way as vs.: "it is written".
- 7 some look to me fr answers, wish I could be of help;
the certainty of ortho not known to me, never was &
certainly nt in these last sev years.
that is reason why I'm so upset re fundamentalists &
evangelists ment to u at othr times during these HH:
am appalled at thr assurance, thr arrog, thr certnty
- 8 would almost say, acc to my lib theol, almost unJew-
ish to be so certain about anything. Baeck: Diff
betw J & X: X = rel of answers, while J = rel of Q.
- 9 bt to be a person, a religionist who has all prescrib
for him, who has no alternatives, no room fr maneuv,
no way open fr change, for investig, fr analysis wld
stifle me, would limit me, would chain me, and I can
nt live in ths manner.

CONCLUSION

Call me what u will bt if you want to define me, be sre
to include: AMerican, Jew, Idealist

Question is: how would u define yrselves? What if u
would obtain questionnaire re Who's ~~who~~? who? what
would u put down?

YOM KIPPUR

INTRO

Recently bur woman who recorded in Who's Who
in the East; American Women
just ar that time, received inquiry re myself: Who's
who in Am Rel
asked all sorts of personal & proff questions
flattering, of c; at same time, gives wide scope to qu
which especially pertinent at ths season:
want to inscribe me in a who's who? then: *write the
resume!*
who, am I, what am I, how do I see myself
A question applic not only to me bt to all of us; what
better opport than YK, when we to lk at ourselves.

BODY

A American

- 1 spoke last night in gen terms re our ability & right
to organize in this country & where ths has led us
- 2 bt most vital in ths context, if I identify myself:
am an American bec I've earned right to be one
- 3 nt merely came to this country & tk out citizenship,
and registered to vote, etc *Army, travelled all over*
- 4 but: have hurt and suffered, have cried and bled fr
what ths country represents.
earlier yrs: don't upset situation, only guest or a
Boys' Life newcomer here *not Sander on L, Gold on R - DR*
- 5 later: earned right to criticize: Civil Rights, VN,
Watergate; thrilld wth great visionaries of our time
also bt also went to protest in DC and stood on street-
corner corners to protest the antagonisms betw black & white
- 6 therefore, altho born in another land, by inclination
by particiatiion, by feeling must describe myself as
an American *xtra natural*
- 7 bec earned right, priv, honor by suffering & re-
joicing in what this country is to me personally.

B JEW

- 1 found ths out again ths past summer in Israel; was
there nt as r, in fact no one knew my profession;
no UJA, no Bonds, no appeal to affluent N.Y. cong
- 2 had a choice and was there as Eliezer, my Heb name;
lvd that way, addressed that way, made my way in
ths manner & found it to be extraordinary experience
I was free & clear as an indiv & liked feel very mch
- 3 what I discovered: artifacts in archeol dig to show
age of my people & thr literacy over centuries (as
ys Church, which used paintings to make pnt),
- 4 found portion of myself at the Wall; nt bec it is
grt monument to the past (some call it "pile of
stones") bt bec I have cert associations there

YK, p. 3

Of c, I can define u ^{a little} ~~as well~~, depending on how long I
know u; even in gen, vague terms: where u live,
who in yr fam, how often u come here, where u
sit, etc ~~that you like, how you act, that you stand for!~~
after all, am here almost 20 yrs
But gd aspect of YK is how u define yrself, what would
u put down on paper. ~~YK = at-one-ment, intros, self-knowl.~~
It is a gd exercise, would ask you to try it.

Incidentally, not nec the case that u know if answr\$ r
positive; then, of c, duty of YK is obvious:
change ur ways, understand yr needs, perceive
of yrself in diff terms
for, in words of liturgy: Gd does nt desire the death
of the sinner bt that he change his ways & live

Why nt write an analysis of yrself for a Who's ~~se~~ who of
yr mind, yr spirit, yr way of life
And hope that what u write down, whether simple or pro
found, will lead u to like that person whose
life mirrored on paper ~~will find~~
so that, as u reflect the best, [^] the yr to come ~~will be~~
one of gd, of cheer and of blessing.

Amen.

EX/4/76

Rud. Kahn
wallner
Cohn → wallner

YISKOR: YOM KIPPUR, 1976

Friends, the story is told by a ^{friend} ~~man~~ who recently travelled in a far-off country that one day he met a most unusual man, a Jew, who was ~~so~~ very special because in all that he did and said he conveyed ~~so~~ great a feeling of warmth that it could ~~not help but~~ be felt by everyone. You could not help but feel better, more secure, more wholesome ^{for} ~~when~~ having been in touch with this man. One day, when he was about to leave the country, the traveller asked the old man: tell me, where did you get your warmth?, and the old man told him this story: He left Poland when he was seven years old. The last Shabbat before they left his father took him to the next town, to the Rebbe, for a blessing. They stayed in the Rebbe's house and he slept on the floor of the Rebbe's study. The air was so pure, the books so challenging, the mood so holy, that the 7 year old boy was so excited that he could not sleep. But in the middle of the night he heard a sound and so he pretended to sleep. The Rebbe came into the room, looked down at him and said to himself in a very low murmur: Such a sweet child. Then the Rebbe thought that perhaps he might be cold since he was sleeping on the floor; he took off his own jacket and he draped it over me. Then the Rebbe left the room as quietly as he had come. And the old man said to the traveller: I am now almost 80 years old. That was 73 years ago, and I am still warm from that jacket!

I think, my friends, that in that one sentence we find the essence of Yiskor. Pharaoh and the likes of him wanted immortality so he built pyramids made of stone, but it did not work. Jews wanted immortality and so they put their jackets over those whom they loved and cared for, and it worked. I am still warm from the jackets of those who loved me, who used to tiptoe in at night to see whether I was ~~st~~ awake and who covered me with an extra blanket.

^{As} I am still warm from ^{that gesture of love and if you remember} ~~the jacket of those who loved me, who took off their~~ coats and put it over me, ^{you must be warm, well.} ~~and so are you. If we are here today, I~~ ^{touch} if we are warm today, if we are kind and compassionate and caring today, if we are ~~Jews~~ today, it is because we ^{recall and the} ~~are still warm from the~~ feel and the memory of that jacket. The story, told by the traveller, makes a lot of sense to me. ^{Now, we can expand the theme because} ~~The point is that~~ warmth can come to us not only from a jacket but

also from other concrete, as well as intangible objects and concepts. The most concrete example that I can think of, which conveys a feeling of warmth, is the simple gesture of a touch. The very fact of reaching out ones hand, to touch, to caress, or simply to indicate that there is a feeling of love and concern can make all the difference in the world to a person in need. There are some psychologists who say that the difference between extending the hand to touch, or its withdrawal, can literally ~~mean~~ be a matter of life and death; and I believe it. There is the sense of touch which is trasmitted from parent to child or even from child to parent which is the essence of ^{a relationship;} ~~life~~ surely, all of us recall the tender and loving touch of a mother's hand upon our head or a father's guiding hand as we grew from childhood to maturity, or a friends hand and touch in a moment of illness or despair; you can ^{easily} ~~surely~~ ^{cite} ~~ly supply~~ your own examples from the fullness of your lives. But in every instance, as with the Rebbe's jacket, the touch brought a measure of warmth and concern and love which made a difference in our lives: it conveyed a message of tenderness, of sharing, of feeling and it is this warmth which we recall from the depths of our being at a moment such as this.

But there are intangible concepts of warmth also. For example, there is the warmth of inspiration; not in the theological sense but how someone gave us the strength, the courage, the faith to continue and to make our way. It is in this kind of a setting that we discover warmth as well. We have all had instances of despair and hurt and loneliness, of defeat and fear and doubt but due to those we knew and loved the warmth of their inspiration proved to be a balm to each of us. How often have husbands and wives been sources of inspiration to one another? They have the opportunity to help build the ego, to lift up the fallen and those in despair, to build together ⁱⁿ ~~an~~ ^{to} ~~the~~ effort which will mark the achievements of a lifetime. A wife can inspire her husband to reach for what may seem to be an impossible attainment and because of her faith, her belief in him, her persistence he attains this goal. And, similarly, the inspiration can come from husband to wife: to ~~plan~~ ^{plan} for a very special kind of home, to realize the full potential of her person,

to give credit for the achievement possible in terms of the children. To inspire in this type of setting beings with it also a kind of warmth and it is this feeling which we ought to recall at a moment such as this.

Lastly, there is the warmth of tradition. Not just a tradition but many traditions, not the least of which is our Jewish heritage. We draw warmth from the protection offered us by values, ideals and principles which have sustained our loved ones not just for years but for generations; we do not come out of a vacuum. ~~and In terms of ourselves as individuals and as~~
~~our fr - p parents and~~
~~members of a family group,~~ we stand for something, we represent a certain set of beliefs, we are the vital link in the chain of tradition which ~~was~~ inherited and which passes on, and in this knowledge of who and what we are — there is warmth. I believe it was Leo Baeck, in class, who once made the remarkable statement that one of the differences between man and ~~the~~ ^{recognizes} animals is that man remembers his grandparents. ~~This is synonymous with the~~
~~great warmth of tradition.~~ But ~~basically, of course,~~ ^{even more personal} for us there is the tradition of Judaism and I hope its warmth is obvious to you. It is to be found right here in the feeling of togetherness which ~~does now and always has~~ ^{has always characterized} ~~our congregation~~ permeated this Sanctuary, especially at meaningful moments in our lifetime. If a person comes to me and says: I feel at home here and I found a place in my moment of sorrow, we should realize that the warmth of this religious family has communicated itself to one more person in need. ~~What greater~~
~~joy for the hearts of all of us; is not this knowledge the greatest source~~
~~of satisfaction?~~ ^{does} ~~existence?~~ ^{not justify our} ~~And it is the warmth of Jewish tradition which helps us~~
~~to remember as well:~~ ² our parents ~~who~~ ^{they} kept a Jewish home, ~~who~~ ^{they} raised us with certain Jewish values in view, ~~who~~ ^{they} brooked the storm of anti-Jewish persecution ~~but who~~ ^{and} with other Jews, ~~made~~ ^{they} their way again in the new world. ~~the Jews~~ ^{we think of members} of our families who were taken from us ~~and who found~~ ^{in the midst of their lives and who found} the proper manner of burial: the El Mole Rachamim, the Kaddish, the Psalms which, by their familiarity, brought us that measure of warmth which permitted us to recover from the loss and engage life once again. ① We have all lost a dear one: father, mother, husband, wife, brother, sister, a child, a relative or friend but we remember

only too well at a moment such as this the warmth of their touch, the warmth of their inspiration, the warmth of their tradition.

^{of course} ~~Incidentally~~, I have not forgotten all those who were sacrificed Al Kiddush HaShem ~~due to the holocaust~~ and whose memory is ever precious to us; all the more so in this context because they might well lie in unmarked graves, ~~and~~ ^{and} ~~there was no warmth at all to sustain them in their hour of desperation.~~ In this connection let me refer to the supposedly true story of the final ^{hour} ~~moments~~ of the life of the poet Goethe. It is written that in his last moments he cried out: "Light! Light! I need more Light!", but after a ^{few moments} ~~few moments~~ he said, in a much softer voice: "Warmth, I need more warmth!" For this ^{we will never} ~~we will never~~ forgive the Nazis ^{generation;} ~~because~~ they permitted our loved ones to die in the coldness of loneliness!

But we too can draw ^a ~~the~~ lesson from Goethe's words: "warmth, we need more warmth", and this we can give one to the other. If we have warmth of love and caring and feeling and concern then we are able to make our way but if we are bereft of warmth all of the advantages ~~that~~ that life can offer are of little value. ~~The warmth of a touch, the warmth of inspiration, the warmth of tradition: if we have these all is well, if we remember then we can make our peace with death.~~ ^{and} ~~those whom we now memorialize~~ If the warmth of ~~their lives~~ ^{covers and sustains us, and we} resolve to pass on this warmth to those who come after us, ^{then} ~~then~~ the moment of Yiskor is not one of grief but one of resolve, ^{even (softly) of joy,} of great faith! The warmth of the jacket of so long ago will keep me safe and sound until the very end of my days, and beyond.

Amen.

Heb. Tab., Yiskor Sermon for YOM KIPPUR, Monday, Oct. 4, 1976

INTRODUCT

A general

- 1 u know we have youngstrs partic in AM serv & ths one of bright spots of our cong setting
- 2 am in contact wth some 35 boys/girls & always a plea to have them on pulpt
- 3 meet wth them prior to HH to assign parts & rehearse bt what oftn happens, aftr long summer absence, do n recogn youngstr who walks in the door of my study.
- 4 refr to physiol changes; we all aware of them, bt the wondrous & mysterious process of grwth never ceases to amaze me or engage my attention. (**tall & broad*)

B Specific

- 1 bt what I notice abt yth, bth ths adolsc grp & the older ones, is that sev changes occur & now I refer to changes of the spirit, mind, emotns
- 2 it seems to be a matter of "cycles" or, as when kids grow up, "stages" bt in 2 dec of my being here noticed very def variations in mood, interest & commitment - on part of yng in gen & our own kids in partic.
- 3 recall some 15 yrs ago, in post BM class, they would come on Sund AM to my Study full of eagerness, ready to do battle wth the world
- 4 we swung frm passivity of 50s to turmoil of the 60s bt today I notice a withdrawal from the fray. Who gets excited abt anything today? Nt the teen~~s~~-agrs, and the college campuses are ve y quiet.
- 5 some yrs ago every self-respect kid wantd to save th world; today, they barely know, & care even less, who is running fr what office or what thr ideol implies.
- 6 abt 10 days ago attend conf where McCarthy spoke; a grp of ^{reporters} ~~press~~ in ~~early~~ ^{late} 20s, saw thr unabashed pawns ths: the man who toppld a Pres, inspird thousnds of college kids in N.H., who was symbol of an age (bt the "era" just few yrs ago, now obv passé.) Was sad
- 7 mood diff now; we older people used to be irritated at young bec they out to change the world & they hld us respons fr all the illls of the past; we urgd thm to first change themselves bt, of c, none listened.

C Present

- 1 indeed, just opp has now occurd; yng people no longer out to change world bt are concentrating on themselves in manner all too evident
- 2 all quiet bec yth busy wth itself and its own way of doing things: changing mores, doing yr own thing, my body, my life, I'm where it's at, etc; slogans. *life*
- 3 we part of the "me" generation & as ths true of kds it is in a very large measure true also of adults.
- 4 the 70s charact nt by desire to save world bt by a retreat to the self.

BODY

A Do it yrself psych

- 1 how is ths "retrt to self" manifest itself? The grt gatherings of Woodstck of anothr world, no grt demnstr in KC or NY as in Chicago at pol conventn some yrs ago; no more crowds ^{indiv.}
- 2 ^{indiv.} indiv does "his thing", is on his own; bks on love, ^{and. rel.} soc. relshps, fulfillmnt = gd sales; want to be saved and ths obvious in rel circles as well
- 3 Zen, J Frks, TM, Maharj, Moon all self-fulfillment; even Chavurah part of ths over-all picture/&, so u apprec diff, just opp frm norm & org Jud where Minyr of the essence, where we effect in company of othrs.
- 4 ~~the bks espec, ^{partic} re emotional needs, spk basicaly of the self, at most fr two! ^{the} general attitude~~ sms to be: let's talk abt something interst: me!

B Political parallel ^{or read}

- 1 bt issue I'm bringing to fore nt ^{on one level} only; I see it in pol arena as well.
- 2 note: 2 recent add to pol ^{scene} all belabr thr indiv & seem diff frm othrs. Mr. Cartr = "reborn" and is inflncd by memb of fam who is evang & who seeks introspect thru prayer; (even B Grhm become obsolte!)
- 3 othr is Gov Brown, a formr Jesuit, seminarian, given up basic perquisits of office, nt married, oftn alone. These are the people who attain postions of influence who manage to draw audiences, who are listnd to
- 4 obviously: bec what they say touches something in th contemp generation; McCarthy stands forlorn bt Brwn is a rising star; ten yrs ago, a lifetime ago, the reverse would have been true.
- 5 nt only the ynger people bt adults as well; the mood of the country, of all the people, undergone change fr variety of reasons bt most obv: VN, Wgt, ^{no leaders, etc.}

C JUDAISM

- 1 now, concern wth the self or "retreat to the self" = nt nec bad, cert nt evil; indeed, Mud grt teachers had saying applic to situation: ^{if I nt fr myself, who will be}
- 2 Hillel: "if I nt fr myself, who will be", frm P. Avt. and surely concern fr self part of ths occasn, ths holyday seasn. You to be concernd wth yrself, make yr peace, approach Gd alone, make it persnl confrnt!
- 3 even more: no one can do it fr you, incumbent upon u to make amends, ths indiv duty & can't shirk it//bt Jud, even on day such as ths, adds dimension to ths basic orient to HH: namely, wth othrs, nd balance.
- 4 prayers mostly in plural, "we"; if u int only in yrself & nt soc, no gd; if int only in soc & nt yrself = bad; matter of fact, ths classicl diff betw J & X

as L Baeck pntd out already quite a few yrs ago.

5 in X of the essence to save oneself via vic atonemn or baptism or the bearing of witness; while in Jud: concern wth the world at large *self OK - but never*

D Examples

1 thus, while concernd wth oneself at ths seasn & othr times of yr, also trad of Soc Just, Isr, Russ, Syr, Irqa Jewry *see to do* *from people of past*

2 bt since we partners wth Gd in process of creating better world, also concern fr poor, persec, beaten and deprivd all over the world. *Feel to people in Africa, Asia, India*

3 they childrn of Gd as well; *we* nt in exclusive rel-ship to Him nor, as someone recently said, is Gd's "social life" restrictd to the receptions we tender him on Frid eve or Sat mornings. *Resant paroch. pt. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 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986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.*

4 there is a universalistic streak within our people; we are united in our appeal to Gd, we know that we must approach Him as a group & while we know & build ar our own personal needs, know there must be balance

5 ths message of ths occas; fr us and fr our youth, fr those already grown & those in process of growth: the self is basic, of c; bt world out there as well and we must enter it, grasp it, live in it to attain full maturity as Jews, full respons as indiv, full understand of our place as human beings, ch of God.

CONCLUSION

A General

1 thus, moods change; kids who were enthused to save wrl yestyr now passive; those who never thought of thr place in sth of things now thnk of nothing else.

2 bt Jud always resp & askd fr a bal view of man's plc in Univ; reiterate ths concept ths special day

3 as start RH, antic NYr, ask u nt only to be concernd wth yrselves bt to extend concern to world as well; ~~on the other hand, world, yes, bt "if I nt fr myself, who will be?" and if nt now, when?~~ *2. share wth Jew, Soc, native, wrl*

4 only in ths way can healthy attit toward our place, our duty, our oblig be established.

B MIDRASH

1 poor town, stricken, no R, no Maggid; KNdre on own one indiv trembld, then quiet. *infer. quiet*

2 aft service: what happend? Trembld bec sinfl askd gate opend & it did; bt Gd too sin: war, ill, fld, d I frgive u if you forgive me, & I was quiet

3 beat him up; u fool: had chance to ask frgiveness fr whole world & u only askd fr yrself? What kind of Jew

4 today, gd fr, ask forgvns fr whole world & yrselves fr in ths u find essence of ths sacred day.

Amen.

Heb. Tab., Sept. 26, 1976; 2nd day R.H., A.M. Service.

INTRODUCT

A General

- 1 would like to echo the sentiments of R.K. and extend to u & yrs, also in the name of all of us of Off Far warmest, persnl gd wishes fr NYr now begun.
- 2 it is incumbent upon us as we come together for so meaningful an occasion not merely to approach the Yom Nor with awe & trepid
- 3 but ^{also} to examine ourselves closely & fully to ascertain whether we are fit to meet the rigors of this ten day period of trial and judgement.

B Specific

- 1 u see, our health can be judged in moral, spirit, as well as physic terms
- 2 reminds me of when I made initial inquiries as to where to spend period of my Sabb in Isr; I had in mind a Kibb but every inquiry brought forth ^{questions} ~~problems~~ as to my age and my physical ~~health~~ ^{fitness}.
- 3 I suggest that one can not rush into these awesome days haphazardly, ^{either} but, rather, must be in gd health; ~~the self-examination of person must place a heavy emphasis on~~ phys, ment, spirit & emotional health.
- 4 let us then fulfill the dream of all J. mothers & become "specialists", specialists ^{exam. ourselves} in determining the qual & caliber of our health as we prepare to undertake this journey
- 5 the journey into the New Year of 5737.

BODY

A EYES

- 1 1st I want to examine my own eyes, for with them I anticipate the road on which I will travel. For ex:
- 2 do I have clear vision of an ideal, can I recognize fully my responsib & oblig, do I see clear enough so that my moral oblig are not blurred?
- 3 even more vital, perhaps: is my vision sharp enough to distinguish the views and values of others or do I have a blind spot in favor of my own concepts.
- 4 perhaps I am near-sighted so that I can see myself only as I wish to appear but not as others might see me and, again, does my vision travel sufficiently far so that I can see the hurt & ill of others
- 5 do I close my eyes when unpleasant news confronts me on TV, when I see thous starve, homeless, ill; or, conversely, do I see only despair or can I envision the beauty of tomorrow as well.
- 6 in short, for a beginning, how is our eyesight?

B EARS

- 1 but having spoken of the eyes, we come to the ears. how much can I hear, am willing to hear, allow myself

ii.

- b for example, there are all sorts of noises in this society of ours, from the everyday honking of horns to the sharp beckoning of the huckster
- 3 are my ears deaf to all except the sounds of pleasure and profit, or do I maintain an open ear for the still voice on conscience?
- 4 all the more, what we might ask of ourselves in this age: do my ears become clogged to the appeals of my fam & friends bec of my ~~concern~~ ^{being insensitive} ~~if myself~~
- 5 and do I close my ears to the cry of the oppressed & poverty stricken bec I am attuned solely to that which satisfies my own needs
- 6 sound can be stoppd, muffld, discordant, vague; for the holydays, are my ears ready for the clear sound of Gd calling us to account?

C POSTURE

- 1 let us take one more example as we examine ourselves: how is our posture, how our spine, our backbone as we stand at the door of these holydays?
- 2 have we been straight and honorable in our dealings with our fellow man, do I carry myself upright as I embrace values and ideals
- 3 what do I stand for? or, do I slink, crouch, bend to every whim of wind? Can I justify my stance and do I dare stand up straight to signify what I represent to the world at large? What is my posture this eve?
- 4 And as the straightness of my posture gives me strength do I share this tallness of body with a tallness of spirit; do I help others who are bent low by the very real burden of sorrow or illness or turmoil
- 5 on othr hand, if posture is straight ~~and it accommodates~~ ~~needs of others~~ or am I so ramrod stiff that I can never serve as a shield or buffer for others
- 6 the quest of posture affects health of entire prson and is of key import to what at issue this day/

CONCLUSION

A General

- 1 am certain u understand gist of this personal exam as it reflects our health and mental state fr R?H.
- 2 spoke of the eye, the ear, ones posture; could also have added the brain, the muscles, the heart and u would have gained same insight re: what trying to express for an occasion such as this.
- 3 every part of us is vital and we must make certain that all of us is in good working order ^{so that we might} ~~for us to~~ succeed in the task that stands before us.
- 4 it is nt just one more day in our lives bt new yr - wth judgement rendered, fate decided, life brought to its ultimate questioning.

B Specific

- 1 if there is a weakness of spirit or if we find a ma-
lady of the soul we should engage in corrective me-
dicine, and what better time than this
- 2 the cure for spiritual ailments and for the assuran
to approach the NYr in proper spirit ~~is~~ prayer,
deeds of ~~loving~~ kindness toward othrs bt, finally,
to take oneself in hand and resolve to mend ones
ways.
- 3 that is ^{of} the essence ~~on~~ the Yomim ~~Narom~~ for each
one of us must treat himself, no one else has the
training in knowing ourselves best, no one else has
the experience, no one else can do the job as well
~~we~~ we, ourselves.
- 4 then we can reach out to our fellow man and be prt-
ners with Gd in the process of creating ^{the new} ~~a~~ new yr ^{of}
fulfillment, contentment and peace fr ourselves,
our fam, the entire household of Isr, ~~for~~ for the whole
of mankind →
- 5 as far as our hands might reach, our mind can en-
gage and our eyes can envision.

Amen.

Erev Rosh HaSonoh, Frid. eve., Sept. 24, 1976

ROSH HASHONO A?M.: last Day.

Friends, let me take this moment to welcome you to ~~this~~ ^{our} Temple on this special occasion; we extend to you all our very best wishes for a good year. At the same time I ~~know~~ ^{suspect} that ~~many~~ ^{some} of you are not at ease at this special and awesome season; I recall a good friend of mine in Baltimore who used to say, prior to the Yom Tovim: how I wished that the holydays were over already! It was always a sad experience ~~to~~ ^{to} hear this cry when the advent of the season should have elicited a ~~different kind of~~ ^{joyous positive} sentiment. ~~altogether~~. But, I know that ~~her~~ ^{these} feelings are mirrored by many of you as well; some dread and fear the occasion, while others literally suffer and ~~can~~ not make their peace with the meaning of the days. There are, of course, ^{many} reasons for this type of sentiment; the psychologists could ~~study~~ ^{analyze} them for days, especially when the ~~problems and the~~ hurt of loneliness ~~are~~ ^{is} brought into focus. There are, also, memories of parents and grandparents which painfully come to the fore on these days, more so than at other times; we recall the ~~home scenes of the past~~ ^{home scenes} and we feel the tears welling up. ~~They~~ ^{They} are the memories of a happier, warmer, more secure time for ourselves and our loved ones. ~~and~~ ^{and} we know that the past has become history, never to be recalled. It is this realization, this truth ultimately faced, which we dread. But more, I strongly suspect that many individuals are in ~~fear of these~~ ^{dishon for} ~~holydays~~ ^{holydays} because they can not cope with the ~~simplicity~~ ^{simplicity} of the theology, the naivete of our tradition, especially when it is contrasted to the sophistication of our time. How many of us actually believe, although we voice the prayers, that there is literally a Book of Life; that God judges and inscribes our names, that the process is extended for ten days in order to give man a chance for repentance. It is a good sentiment, of course, but the literal image gets in our way; people do not want to be ~~hypocrites~~ ^{pretentious} at this season, especially if they have given the words more than a passing thought. I am often surprised that ^{more} adults do not ask at this time: what does the Book of Life look like; in what language is my name written; ~~what kind of a pen~~ ^{does he actually use} does God use or ~~does~~ ^{does} he ~~write~~ ^{pencil} in the names in ~~pencil~~ ^{pencil} now to be inked over ~~upon~~ ^{at} the conclusion of Yom Kippur? Children ask these obvious questions because they are so logical but we have grown too adult, if we think about the literal-

The entire info

ness of these matters at all. Furthermore, what about ~~this issue of~~ the Book of Life? If a person was good and wholesome and decent and honorable you would expect his name to be inscribed ~~for life~~ ^u but we know that even these kind of individuals suffer hurt, despair, turmoil and death. It is not ~~just~~ ^{only} that often the good die young but that for the good it is always too soon for death. In other words, we dread these days and we wish they were over already because we ~~do not really~~ ^{do not really} believe in the concepts of the tradition, ^{although it should, are} and we ~~feel~~ not at ease.

The problem is that we see things from our traditional point of view because we have been raised in this manner; ~~it~~ ^{it} never occurs to us to approach the experiences of life from a different vantage point. Tradition ^{all answers are great} ~~is fine~~ if we ask the right question; ~~for then we obtain the proper answer~~ ^{which there is a distinction} but, ^{if} ~~due~~ to certain circumstances, ~~if we are brought to~~ deviate from the norm, if we encounter something in contemporary society which does not have a proper or acceptable answer from out of the tradition, then the whole system breaks down. It is at this point that we must ^{struggle} formulate our own ideas and the result may ^{lead us to} ~~be~~ different insights altogether. ^{which leads to a new} (Take, for example,) the raid into Uganda last July 4th when the Israelis rescued the hostages held at Entebbe. We were away from daily newspapers and had no idea of what had happened in the world until some days later we began to piece the episode together from Letters to the Editor. The comments were not always in favor of Israel's action; there was talk of a war of reprisal, there was mention of the violation of the integrity of a nations' ^{also talk of massive killings,} sovereignty, and we did not know how to understand since we looked in from the outside and had a very different perspective on a personal level. Away from the N.Y. TIMES. away from the pro-Jewish sentiments of my professional organizations, removed from the pro-Israeli stance of the N.Y. Jewish community and removed from the immediacy of news reports we had to learn by inference, by personal feelings and deduction, by seeing a different focus. Being in an ^{isolated} ~~different~~ environment the old and accepted ways suddenly had to answer to different questions; it is the same with life and the reason for our being here this day. Different ^{experiences} ~~circumstances~~ require ^{their own unique} ~~different~~ insights and once this premise is accepted, many other things fall into place.

Let me illustrate on some major issues which came to ~~mind~~ ^{the fore} during our absence this past summer. Let us begin with a look at the American attitude toward Israel. When I spent ^{from a} a month there this summer I saw the American-Israeli axis ^{you can't appear vulnerable. All these lengths of time!} point of view which I had not fully grasped earlier; a feeling which was echoed in the July issue of Commentary magazine. I would urge you to read the article by the editor Norman Podhoretz; the title gives the gist of the message: "The Abandonment of Israel". His thesis is the same as mine; namely, support for Israel, the statements of political candidates notwithstanding, is eroding. Oil is the all pervasive factor in "real-politik" and the "even-handed" policy once espoused by Wm Scranton as Mr. Nixon's envoy is becoming ~~even~~ more "even-handed" (in favor of the Arab cause). This is the same Mr. Scranton who now represents the U.S. in the Security Council. The US has asked Israel, its reluctant ally, to make unilateral concessions in the face of a deadly enemy but still the propaganda machine is working overtime seeking to establish Israel as an intransigent and aggressive enemy ~~of peace loving nations~~, constantly at war against poor, defenseless refugees, ~~but public opinion polls indicate that Americans will support Israel only as long as she is a democracy in our sense of the term.~~ The point is also made that Israel is not totally alone so long as western leaders still are of the World War II generation and remember what happened then; but that generation is dying out and the younger leaders have a much shorter memory. Finally the point is brilliantly made ^{in the article} that some of the very same factors are at work now, vis-a-vis western democratic governments on the one hand and Israel on the other, ~~as were the factors in existence at the time~~ ^{in 1938} when western powers willingly and knowingly and cynically permitted the democracy of Czechoslovakia to be overrun. The lesson for us at this start of the new year is terrifyingly clear: ^{being over there & being vulnerable} no matter how much we would wish Israel to be safe and secure and viable so many factors come into ^{contention} ~~play~~ which preclude a single concept for survival that we, ~~can~~ with all of our prayers, in behalf of the State, will ultimately have little influence ^{for her survival,} looking ahead a hundred years. In ^{my having been in Israel} ~~being there~~ for a length of time, the perspective changes considerably.

But speaking of prayer we come to the second aspect of the contemporary scene which must also be seen in a slightly different perspective. I am referring with all due respect to the ^{rel. views} ~~views~~ of Mr. Jimmy Carter. *I hope you* understand that it is not my intention to speak in favor or against the candidate; I would not presume to use the pulpit for such political purpose and even less on so holy an occasion. But it strikes me as somewhat incongruous that a man would govern in our day and age with Bible in hand and time out for Sunday School instruction. Again, do not misunderstand: I am in favor of Bibles and of Sunday Schools ^{and} ~~but~~ I would want my national leaders to be moral and religious but also sophisticated and attuned to ~~xxxxxx~~ ^{earthly} as well as heavenly voices. I speak on this issue from experience. When I was working ~~on the dig~~ in Jerusalem I was thrown together with a group of Evangelical Lutherans who were in Israel to ^{also} soak up the atmosphere of the land, to learn Bible first-hand, and ^{also} to do some physical work in behalf of the State. ~~also~~. We often engaged in conversation, some spoke English quite well and what struck me, time and again, was the ^{arrogant} certainty of their religious beliefs. In a sense I envied them but at the same time I could not help but smile at their naivete. It ^{is} ~~was~~ from this vantage point that I ^{question} ~~gained an insight into~~ ^{The political} Mr. Carter's religious beliefs. What certainty emanates from this man; one would think God speaks to him directly. But these evangelists in Israel still spoke ~~in~~ ⁱⁿ terms of Palestine or the Holy Land (instead of properly speaking of Israel). ^{They have such assurance} ~~that they knew~~ that the others ^{as being} ~~were~~ merely Protestants but that they were "real" Christians, and, above all, ^{That someone} ~~the fact that someone might not believe as they, or~~ would fail to comprehend the obvious "truth" of their message was incomprehensible to them. ^{They} ~~We~~ lived in ^{a world unknown to us.} ~~different~~ worlds. The same for Mr. Carter and his religious philosophy. If the local priest wants to believe in Original sin or man's depravity that is fine with me; after all, we are no longer living in the Middle Ages when the Church ruled. But a naive theology can be very dangerous; it need not be, of course, ^{some} since ^{some} men and their theologies are not always consistent. Nixon was a Quaker and embraced war; Percy is a X Scientist and advocates National "health

Since he knows that God thinks as I think, ^{articulated in} ~~evidenced by~~ a recent mag
he must know God's ^{views} ~~choices~~ on other issues well!
article,

HOTEL
Duna
INTER-CONTINENTAL
BUDAPEST

Since he knows what God
thinks on 1 issue, as articulat-
ed in a recent mag. article,
we must know God's views
on other issues as well!
(foreign policy, perhaps - race
relations, the economy, or the
status of non-Christian faiths?)

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Plan. But when a ~~political~~ candidate ^{for the most powerful office of the world} speaks to us of how ~~we~~ was "born again" and that quite recently and I know how Xian theology has led to death by burning during the Inquisition, blood libel accusations and ghettoization, ~~then~~ ^{As} a Jew I begin to worry and begin to check on my theology and ^{ask} toward what kind of a world view it will lead me. Hopefully, a more productive, more positive one. ~~without dead of our holy days.~~

But there is the third ~~aspect of today's society~~ ^{example of a diff. vantage point} which I must bring to you, as difficult as the subject is for all of us. As I had occasion to mention once

before, we spent a few hours at Auschwitz ^{one fine summer afternoon} and it was an experience which I will long remember. ~~Of course~~ ^{of course}, we all know what the name of Auschwitz ^{implies} ~~means~~ and we all know what took place there but ~~of course~~, I had been fortunate that neither I nor any member of my immediate family had been in that infamous place. ^{couldn't believe} ~~on the other hand,~~ ^{therefore,} what it is but it is one step removed from reality; you see it with a different perspective and you know of it only by inference. It is not all black. As a matter of fact, the barracks which we saw, in which the prisoners had been housed were quite sturdy, something akin to the barracks I had slept in at Ft. Dix and all around the area there was green grass and wonderfully large trees which shed delightful shadows upon the hot earth. There was a factory ^{in the distance} and people lived normal lives there; they ate and drank and ate ice cream as they probably had for the past 35 years, with no major interruptions. ^{of course,} ~~And I~~ noticed especially, since my mind works in ~~such an orderly manner~~ ^{this way}, that the streets of the ~~camp~~ compound were exceptionally clean, with no litter of any kind. ^{I do not know whether there were trees or green grass there} in the early 1940s but what ~~still~~ ^{is the same town} survives are the control towers

~~was~~, the parallel lines of barbed wire, the railroad tracks, the cells, the straw pallets on which the human skeletons had lain. ^{I had ambivalent} ~~It was an unreal experience~~ ^{no weep} the tour went so quickly that we ~~hardly~~ ^{no} had time to ~~say Kaddish~~ and while we were asked not to speak within the grounds in anything above a whisper and certainly not to smoke, ^{this was very difficult because} ~~I want you to know that~~ to go to Auschwitz today is part of a popular tourist program, out of Krakow, at \$10 a person. ^{While} we were there I would say that there were certainly two hundred people as part of

organized groups and many others who were there as private visitors on sight-seers. You have actually to stand in the gas chamber to ~~finally~~ ^{voice} realize the incomprehensible: ^{look where I am!!} what am I doing here? This is holy ground and I am too rushed to have time for a Kaddish. Outside they are selling sodas and I am ^{inside} ~~near~~ looking at the smokestack!

No one ever maintained that being a Jew was easy; that entering a New Year was a simple and frivolous matter. This is serious business and we must understand what we are doing; naivete brings heartache while serious questioning can lead to surprising answers. We are conditioned by what we experienced and once we are involved our image of ourselves changes; we are no longer exactly the same. All that we did or experienced or that happened to those we love is not merely good or bad, black or white, a yes or no proposition but is part of the process of living which affects every man in a slightly different manner. Open your hearts, then, not simply to the cliches expected of us at this sacred season of the year but to the questions of life and death which ^{ought to} trouble you deep within. Perhaps you will find suitable answers; but even if not, the very act of questioning, in good faith, is sufficient reason for you to be able to approach your God in the new year with ^{freer} ~~new~~ insight, stronger faith, a more open mind, a ~~greater~~ fulfillment of spirit. Would that I could offer you toward the end of this 20th century a ^{promise} ~~feeling~~ of contentment, comfort and peace but a simple reading of ^{any} ~~the~~ newspaper precludes so foolish a view. I hope, thought, that you can ^{divert} ~~find~~ your way ~~away~~ from the dread and fear of these days and ^{instead chart your path} ~~make your way instead~~ toward ^{a meaningful +} ~~greater and more meaningful~~ a realistic appraisal of your place, and your voice, in the scheme of things. Then, as you come closer to yourself, will you come ever closer to God.

Amen.

Yeh Loh - Sat AM - T/25/76

The Abandonment of Israel

Norman Podhoretz

WHEN, about a year ago, the United Nations declared that Zionism was a form of racism, a measure of comfort for the state of Israel and its supporters could be found in the fact that an impressive degree of opposition was mounted to this "obscene" idea—as the American representative called it—both within the General Assembly itself and in the world outside. At Mexico City in 1975, where the same resolution was first introduced, it was approved with only two opposing votes: that of Israel and that of the United States. Then, at meetings of the OAU in Kampala and of the Group of 77 at Lima (in which neither the United States nor Israel could participate), it was introduced again and passed with no opposition at all. This time, at the UN, Israel and the United States were joined by thirty-three other nations in voting against the resolution, while another thirty-two abstained, leaving its sponsors with a majority but nothing remotely approaching the overwhelming endorsement to which they had by now become accustomed. This time too there were protests from private groups, especially within the United States, where much outrage against the resolution was expressed and virtually no support. Indeed, so great did the revulsion against the resolution appear that in the opinion of the British ambassador to the UN, the net result was a victory for Israel rather than a defeat.

If, however, the Zionism-racism resolution was a victory for the Israelis, it was a victory of the type of which they might with perfect precision have said: One more such and we are undone. Certainly the response to the resolution revealed that Israel was not entirely isolated. But on closer inspection it revealed a deterioration in Israel's position which went much deeper than the gross voting statistics or the mere volume of public protest by themselves could even begin to suggest.

In order to appreciate the extent of that deterioration, it is necessary to bear in mind what the Zionism-racism resolution said about the state of Israel. The resolution did not merely condemn the state of Israel for alleged crimes against the Pales-

tinians, or for discriminating against its own Arab citizens. What the resolution did was to denounce the state of Israel itself as an illegitimate entity. The very idea of a sovereign Jewish state in the Middle East (Zionism), let alone the actuality of one, no matter what its boundaries might be, was by *definition* declared criminal (racist). In the eyes of this resolution, Israel could only cease to be criminal if it ceased to be both Jewish and sovereign—if, in other words, it ceased to exist. Returning to the boundaries of 1967 or even the boundaries of 1948 would make not the slightest difference. For the resolution did not concern boundaries or occupied territories; it concerned the right of a sovereign Jewish state of *any* size or shape to exist in the Middle East.

From Israel's point of view, it was bad enough that a majority of the member-states of the United Nations—under whose auspices the state of Israel had come into being in the first place—when asked whether a sovereign Jewish state had the right to exist in the Middle East, should have answered No. Yet the manner in which most of the member-states who answered Yes to this question chose to do so was in its own way almost as bad. The United States argued vehemently that the resolution was wrong in principle, that it was based on a perversion of language and a distortion of the historical record. But no more than two or three of the other countries who either voted against the resolution or abstained (Costa Rica and Barbados come to mind) acted on any such principled basis. One after another the delegates who had been instructed by their governments to oppose or abstain rose to the rostrum to make speeches "in explanation of vote"; and one after another they argued not that the resolution was wrong but that it was politically unwise. Far from defending Israel, moreover, most of the countries that refused to endorse the resolution went out of their way to assure the world that they yielded to no one in their disapproval and indeed detestation of Israel's many crimes. In effect, while they were not prepared to go so far as to say that Israel had no right to exist, neither were they quite prepared to affirm unequivocally that Israel did have a right to exist.

For all practical purposes, then, the United States remained Israel's only real defender. If the

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United States had not spoken out so forcefully in defense of Israel, there would in all probability have been no country to speak out in defense of Israel but Israel itself. Yet forceful as the American support for Israel was in the case of the Zionism-racism resolution, it held only cold comfort for Israel. The reason is that while the United States would unquestionably have opposed such a resolution under any circumstances, it is by no means clear that the opposition would have been as passionate or as effective if anyone but Daniel P. Moynihan had been the American representative at the time. The strong language in which Moynihan denounced the resolution and the tactics he used in lobbying against it originated with him and not in Washington, and they were tolerated rather than enthusiastically endorsed by his superiors in the State Department. Consequently, if not for the accident of Moynihan's presence in the UN when the issue arose, the resolution might well have passed without serious principled opposition and by a margin approaching the near-unanimity achieved by the Arabs at Lima, Kampala, and Mexico City.*

IN SHORT, Moynihan's behavior, far from being an accurate barometer of American policy toward Israel in general, was—and in retrospect looks more and more like—an aberration in an otherwise consistent pattern of weakening American support for the Israeli position. Officially, of course, the United States continues to affirm its commitment to Israel, and not merely in words. American military aid continues to be supplied to the Israelis in greater quantities than ever, and American votes continue to be cast in the Security Council, in the Human Rights Commission, in UNESCO, in the International Labor Organization, and in the World Health Organization against the endless parade of resolutions condemning Israel and all its works. At the same time, however, everyone senses the presence of powerful undercurrents pulling in the other direction. In the UN, Moynihan's "lectures on democracy and decency"—as, according to the *New York Times*, they are scornfully called by "several diplomats" of unspecified nationality—have given way to the "courtesy and restraint" of William Scranton. "Arab diplomats," the *Times* reports, "lauded what they said was a new 'tone' that Mr. Scranton had introduced in the Middle East debates." And indeed there was a new tone. In the Security Council, in his very first statement as the American ambassador, Scranton praised Jamil M. Baroodi of Saudi Arabia for his "inimitable wit and remarkable eloquence and, most important of all and truly and seriously, his very extraordinary knowledge of history." This was just after Baroodi had demonstrated "his very extraordinary knowledge of history" by asserting, among other things, that the Zionists had forced Woodrow Wilson into World War I. Baroodi then proceeded to put his

"inimitable wit and remarkable eloquence" on full display the next day in a speech to the Security Council declaring that *The Diary of Anne Frank* was a forgery and that the Holocaust would some day be exposed as a myth "just as it came out that the Germans did not eat babies when they invaded Belgium in World War I."

The ebbing of political and ideological support so evident in the UN since the departure of Moynihan is matched by a weakening of support in other areas as well. There was a period when few difficulties, if any, seemed to attend the matter of military aid to Israel. Nowadays questions always seem to be raised as to whether the Israelis will get the kinds of weapons they need and as many of them as they need. Anxieties are also aroused by the new cordiality of the United States toward several Arab governments—a cordiality which has already been translated both into the shipment of arms to these governments and into the exertion of pressures on Israel, which grow more and more open with every passing month, to withdraw from the territories occupied in the 1967 war.

In itself this demand for an Israeli withdrawal constitutes nothing new. Even Lyndon Johnson, whose administration represented perhaps the high point of American sympathy for Israel, said that while the United States supported Israel's existence, it did not and could not endorse Israel's conquests in the Six-Day War. But the Johnson administration took the position that the occupied territories were to be returned—and only to be returned—as part of a settlement which would entail recognition of Israel's existence by the Arab countries and direct negotiations among the parties to fix the precise boundaries of the now-recognized state in such a way as to insure its future security. In essence this was also the position taken by the Security Council in Resolution 242. The Israelis were to give up the territories, and the Arabs were to give up their efforts to destroy the state of Israel. The Israelis would move physically and the Arabs would move politically. According to Lord Caradon of Great Britain, who was the chief draftsman of Resolution 242, what it envisaged was "a package deal." The resolution was "a balanced whole." There was to be a *quid* and there was to be a *quo*. Until the Arabs moved politically, the Israelis were under no obligation to move physically. This was what Resolution 242 said, and it was the basis of American policy as well—at least until the election of Richard Nixon.

* The contrast between these earlier votes and the one in the General Assembly obviously disposes of the often-repeated charge that Moynihan's tactics "made things worse" for Israel. The truth is that as a result of those tactics, opposition to the resolution grew as it passed through the parliamentary process on its way to final approval. In the Third Committee, where it was first introduced, the opposing vote (negatives plus abstentions) was 56; in the next stage (a vote to postpone), opposition increased to 61; and in the vote in the General Assembly itself, it rose to 67.

One of the first things Nixon did upon being elected President was to send William Scranton on a mission to the Middle East in the course of which Scranton—the same William Scranton who, perhaps significantly, was later chosen to succeed Moynihan as American ambassador to the UN—announced that American policy would henceforth be more “evenhanded”; and the same theme was subsequently stressed by Nixon’s first Secretary of State, in the so-called Rogers Plan. Yet in view of the fact that nothing could have been more evenhanded than official American policy had already been since 1967, the Israelis and their friends could be forgiven for wondering whether the term might not be a euphemism for, precisely, a move away from evenhandedness and toward an entirely different policy altogether.

By now, it would be hard to deny that these apprehensions were justified. But until the outbreak of the Yom Kippur War, nothing significant occurred to substantiate the idea that a change in American policy was either being planned or was actually taking place. Since the Yom Kippur War, however, the difference between the old evenhandedness and the new has come more and more clearly into focus.

As Theodore Draper describes it: “The old concept used to be that there could be no peace in the Middle East unless Israelis and Arabs came to terms with each other,” whereas the new policy “has tended to interpose the United States between Israel and the Arabs.” That is, the United States has undertaken to do for the Arabs what the Arabs have been unable to do for themselves: force Israel to surrender the territories. But the United States has not undertaken to force the Arabs to accept the existence of a sovereign and secure Jewish state in the Middle East in return for those territories. Instead of insisting in truly evenhanded fashion on a *quid pro quo* from the Arabs, the new American approach is to compensate the Israelis for the absence of any reciprocal concessions on the part of the Arabs themselves. For example (to quote Draper again): “If a return to the pre-1967 boundaries decreases Israeli security, the United States considers making up the difference with an American or American-plus guarantee. If Israel surrenders the Abu Rodeis oil field in the Sinai, let the United States arrange to get an equivalent amount of oil from Iran.”

The former Secretary of Defense, James R. Schlesinger, seeking a more accurate name than “evenhandedness” for an approach involving pressures by the United States on a reluctant ally to make unilateral concessions in the face of a deadly enemy, and in exchange only for promises of compensatory American support, recently characterized the new American policy as “the Vietnamization of Israel.” In using this term, of course, Schlesinger was thinking not of the process through which the United States got into Vietnam but of the way in which we got out.

Two different explanations have been advanced for this shift from the old policy of evenhandedness to the new policy of “Vietnamization.” According to the first and more widely accepted view, the primary objective of the United States is to insure an uninterrupted flow of oil to itself and its allies in Western Europe and Japan, and this can best be accomplished by in effect bribing the Arabs with vigorous political support—a policy carrying the further advantage of increasing American influence in the Arab world at the expense of the Soviet Union. According to the second view, the primary objective of the United States is not to step up its competition with the Soviet Union, but on the contrary to avoid any future confrontation with Soviet power, and this can best be accomplished by a gradual contraction of the American involvement in such regions of potential conflict as the Middle East.

So far as Israel is concerned, however, it scarcely matters—at least in the short run, which in the case of so precariously situated a country may be all the run that is relevant—whether the first explanation is correct or the second. If oil and the displacement of Soviet influence are now the keys to American policy, they clearly seem to dictate American pressures on Israel to make territorial and eventually other concessions involving the PLO without commensurate concessions from the Arabs. (For why should the Arabs make commensurate concessions if no one is forcing them to do so?) Yet even if the overriding imperative of American policy is not to enter into serious competition with the Soviet Union for influence in the Arab world but rather to avoid the danger of serious conflict with an increasingly powerful and increasingly expansionist Soviet Union, one-sided pressures on Israel to accept a “peaceful” settlement would still be required in order to set the stage for an “honorable” American withdrawal from the area. This was what the United States did toward the end in Vietnam, and it may well be—as James Schlesinger for one appears to suggest—what the United States is preparing to do in the Middle East.

Is Israel then to be abandoned? Henry Kissinger thinks not. It would, he once said, be an act of “extraordinary cynicism” for the United States to “negotiate over the survival of Israel”—that is, to bargain the existence of Israel away for the sake of oil or détente or any other objective. Neither the United States, he predicted, nor “in the last analysis Europe” would ever do such a thing. Of course nations (the United States itself supplying one of the most recent examples) have behaved with just such “extraordinary cynicism” throughout history. Why then is Kissinger so confident that Israel represents a limiting case? Perhaps because he thinks that guilt over the Holocaust is still a potent enough factor to prevent the Western world from acquiescing once again, let alone conniving, in the destruction of an entire Jewish community. If so,

he has failed to notice that the statute of limitations has, as it were, run out on the Holocaust by now.

It is true that for many people old enough to have fought against the Nazis in World War II, any threat to the physical security of Jews as Jews—which today of course means Israel—remains anathema. This explains why a figure like Jean-Paul Sartre, whose general political stance would naturally incline him toward support of the Arabs and especially of the PLO, continues to side with Israel. It also explains why the West European governments, all of which are run by members of the World War II generation, have not yet deserted Israel entirely despite their almost total dependence on Middle Eastern oil. (They all, for example, voted against the Zionism-racism resolution; and while they have all moved a considerable distance since then toward the Arab position on the PLO and on various indictments of Israel in the Security Council and other UN agencies, they are, the New York *Times* says, still resisting "Arab demands that [they] adopt stronger anti-Israel policies in exchange for economic ties.")

Nevertheless, it is also true that the memory of World War II has been growing dim even for those who lived through it. And for those too young to have been marked by the experience of Nazism, Israel has for some time looked more like a nation of conquerors than like a nation of survivors. Since 1967, indeed, the anti-Israel propaganda emanating from both the Soviet Union and from the Arab world has portrayed the Israelis as the new Nazis and the Palestinians as the new Jews. Shortly after the Six-Day War cartoons were published depicting Moshe Dayan as Rommel, with swastikas on his uniform (and as an added fillip dollar-signs for eyes). More recently, there was the condemnation of Israel by UNESCO for crimes against culture—a charge meant to conjure up the burning of books by the Nazis—and more recently still the Soviet ambassador to the UN accused the Israelis of "racial genocide," while the Committee on the Inalienable Rights of the Palestinian People (which was created by a General Assembly resolution passed on the very same day as the Zionism-racism resolution) compared "the sealing of a part of the city of Nablus" by the Israelis after a series of riots had broken out there to "the ghettos and concentration camps erected by the Hitlerites in several cities of Europe."

In one form or another this theme has struck a responsive chord throughout the Western world (the caricature of Dayan as Rommel was even published in the newsletter of SNCC, one of the most prominent of the radical civil-rights organizations of the mid-60's). And despite the new "even-handedness" of American policy, an even greater success has been enjoyed by the idea that Israel is the spearhead of American imperialism in the Middle East (the dollar-signs in Dayan's eyes). But the greatest success of all has been scored by the

newest twist in Arab-Soviet propaganda, which is to portray the Jews of Israel (half of whose population actually stems from the Arab countries themselves—from North Africa and the Middle East) as a community of European *colons* and the Palestinians as a dark-skinned native population fighting for its natural rights. It was these two ideas—the Israelis as Nazis and the Israelis as white imperialists—which were brought together with such brazen neatness in the identification of Zionism with racism.

To the extent that some such version of the nature of the Arab-Israeli conflict is accepted, the dissolution of the state of Israel, whether by force or by political means, will seem not an act of "extraordinary cynicism" but an act of historic justice. And this, to judge by the debate over the Zionism-racism resolution and the unrelenting ideological offensive which has followed, is how it already seems to many people in many countries. Some of these people live in countries which voted against the resolution for one set of political reasons or another, and they even include a number of American Jews who think that a Jewish state has no right to exist unless it conforms in every detail to the dictates of the contemporary liberal conscience.

NOT only, then, is the memory of the Holocaust ceasing to serve as a barrier against the ultimate betrayal of Israel. It even seems powerless to prevent the emergence of a new anti-Semitism especially tailored to the reappearance after so many centuries of a Jewish state in the world. There is a reluctance among some of Israel's friends to describe the hostility to Israel in certain circles as anti-Semitic—a reluctance based on the desire to see the Arab-Israeli conflict as a conventional international dispute amenable to resolution by conventional diplomatic means. Certainly a good part of that conflict does partake of the character of a conventional dispute. But the conclusion seems unavoidable by now that anti-Semitism has also entered the picture to an appreciable degree. For what other epithet can reasonably be applied to a current of opinion which singles out the Jews as the only people in the world who are not entitled to otherwise universally acknowledged rights? All other peoples are entitled to national self-determination; when the Jews exercise this right, they are committing the crimes of racism and imperialism. All other nations are entitled to defend themselves against armed attack; when a Jewish nation defends itself, it is committing the crime of aggression. Of the estimated thirty-five million refugees who have been displaced by war and other calamities since 1945 alone, only the three-quarters of a million displaced in the Jewish war of national liberation are expected to be repatriated. Quoting the Rev. Dr. Douglas Young, President of the American Institute of Holy Land Studies in Jerusalem, who points out

that this demand runs "contrary to *all* treatment of *all* refugees through the *whole* world in the last ten or more years," Theodore Draper comments: "There is something suspicious and ominous about a world which permits one rule for refugees from a Jewish state and another rule for refugees from all other kinds of states."

Draper also quotes former Senator Fulbright on the issue of the territories conquered by Israel in 1967 which, of the many millions of square miles of territory conquered during the past thirty-five years alone, are the only ones which are expected to be returned. Fulbright said: "It is natural enough for Israel to resist the honor of being the first modern military victor to be obliged to abide by the principles and specifications of the United Nations Charter, especially when the greater powers who dominate the Security Council have set such a wretched example. Be that as it may, the principle is too important to be cast away because of the hypocrisy or self-interest of its proponents." To which Draper replies: "In short, all the self-interested hypocrites have a right to ask of Israel what they would not dream of doing themselves."

Another thing all the self-interested hypocrites would not dream of doing themselves but have a right to ask Israel to do is break off relations with South Africa. Almost every country in the world—including Arab and Black African countries—does business with South Africa. When Israel does business with South Africa, this means that there is a "Tel Aviv-Pretoria Axis" (the term axis calculated to associate Israel again with Nazism).

In addition to singling out the Jewish state as uniquely illegitimate, and in addition to branding the things it does in common with all other states as uniquely criminal, this current of opinion exposes its anti-Semitic character in a compulsive propagation of precisely the kind of "big lie" in which Hitler himself specialized. Thus Israel—the only democratic society in the Middle East, the only one in which the press is free and speech is free, and the only one in which minorities of every kind, ethnic, religious, and political, enjoy civil and political liberties—is condemned for violations of human rights by tyrannical and barbarous regimes in which there is no freedom of speech or of the press, in which no political opposition is permitted, and in which minorities are systematically persecuted. The PLO, to be sure, claims to be different; it speaks of an intention to found a "secular democratic state." But there is no reason to suppose that the state which an organization of radical Arabs means to establish would be any more secular or any more democratic than the nineteen Arab states already in existence. Every one of these states (including those, like Syria and Iraq, which are ruled by parties of the Left) makes Islam the official religion, and not a single one of them is democratic in any intelligible sense of that word.

To represent the conflict between such regimes and a country like Israel as a struggle of oppressed Third World peoples against Nazi-like aggressors is a stunning inversion of the truth. But it is also a testimony to the persisting vitality of anti-Semitism which, expelled more or less successfully from domestic society in the countries where once it flourished, now reappears, suitably translated into the current language and modalities of international life, to deal with the phenomenon of a Jewish state among other states as it once dealt with Jewish individuals and communities living in states dominated by other religious or ethnic groups.

An additional bonus of the "big lie" in this case is that it undermines the other basis on which the abandonment of Israel by the Western democracies and the United States in particular might be considered an act of "extraordinary cynicism": the fact that Israel is a democratic country. To some extent, at least—and perhaps to a greater extent than toughminded analysts think—the American commitment to Israel has rested on and been strengthened by this fact. Public-opinion polls indeed have shown that the reason most Americans are sympathetic to Israel is not that it is a Jewish state but that it is "a small democratic country which is trying to preserve its independence" against heavy odds and against the hostility of the Soviet Union. Schlesinger expresses a similar sentiment when he asks: If the United States will not defend a democratic country like Israel, whom will we defend? Obviously, then, if democracy in Israel can be "exposed" as fraudulent, abandoning our commitment to the Israelis becomes easier and all the more thinkable. ✓

Most people in the Western countries, to be sure, remain unpersuaded by the portrayal of the Israelis as Nazis or racist imperialists, or the concomitant transmutation of the Arab states into victims of aggression and the PLO into fighters for freedom and democracy. Yet even in the minds of many of the unpersuaded, the moral burden has now been placed on the Israelis who are challenged to prove that they are *not* guilty of all "the affronts to humanity" with which the Arabs, as usual using language reminiscent of the indictments drawn up against the Nazi war criminals at Nuremberg, keep charging them in various agencies of the UN: "mass arrests," "confiscation and appropriation," "ill-treatment, deportation, expulsion, displacement and transfer of . . . inhabitants," and so on. Not surprisingly, some of the mud has stuck. At a recent conference of American intellectuals convoked to discuss measures which might be taken against the expulsion of Israel from UNESCO, for example, many of the participants were so anxious to dissociate themselves from Israel's "policies" that they scarcely found time to deal with the subject the meeting

had been called to consider, which was the outrage committed by UNESCO *against* Israel.

More generally, and in consonance with this spirit, a new understanding of the Arab-Israeli conflict has lately taken hold which makes it possible for many people in the United States and Europe to encourage exactly what Kissinger was once so certain neither the United States nor Europe would ever do—"negotiate over the survival of Israel," and to believe themselves to be acting, moreover, not out of "extraordinary cynicism" but with a clear and perfect conscience.

Unlike the thinking behind phenomena like the Zionism-racism resolution, this new understanding has nothing to do with anti-Semitism. It is based, rather, on the premise that the major obstacle to a peaceful settlement in the Middle East is not the refusal of the Arabs to accept the existence of a sovereign Jewish state in their midst, but the "intransigence" of the Israelis. Although the Arabs, in this view, may once have entertained the hope of overrunning the state of Israel and driving its Jewish inhabitants into the sea, and although there are still extremists among them who continue to dream such dreams, moderates who are at least willing to tolerate if not embrace the state of Israel have been gaining the upper hand in the major "confrontation states," and even within the PLO. What these new Arab leaders want is the return of the territories captured by Israel in the Six-Day War and the establishment of a Palestinian state on the West Bank and Gaza under the moderate leadership of Yassir Arafat. If—the argument concludes—Israel agrees to this, the Arabs will live in peace with Israel.

Hence, in this new interpretation, Israel's refusal to surrender the occupied territories and to recognize the PLO is now the only obstacle standing in the way of a resolution of the conflict in the Middle East. Pressuring the Israelis is therefore not merely good for the Arabs or for the United States; it is also good for Israel. Far from being an expression of cynicism, such one-sided pressures are a favor to Israel, a way of saving the Israelis from their own most short-sighted instincts.

THIS, roughly, is Kissinger's own view of the situation; it is the view of the State Department; and it is evidently the view of the White House as well. It is the view of an ever larger number of Congressmen and Senators, including several who have in the past seemed very friendly toward Israel. ("In the first of a series of hearings on Middle East policy," the *Washington Post* reported a few weeks ago, "Senator Javits and others who recently visited the area . . . described Arab leaders as relatively flexible on crucial points of an eventual agreement in the area, including the right of Israel to exist. But most of the Senators described Israeli leaders as intransigent in their approach to an agreement.") The same view is prevalent within the Council on Foreign Rela-

tions and other institutions of what used to be called the foreign-policy establishment. It is also the view most often expressed or reflected nowadays in the national press, from the *New York Times* to *Time*, from *Newsweek* to the *Washington Post*. And it is the view of that increasingly vocal and increasingly visible fraction of the American Jewish community to whom support of Israel is conditional on Israel's good behavior as measured by the liberal pieties in fashion on any given day.

When one considers that the literal survival of Israel may very well ride on the issue, one is bound to be astonished and even flabbergasted at the thinness of the evidence which so many people have taken as proving that the Arabs are finally ready to accept the existence of a sovereign Jewish state in their midst and to desist from any future effort to wipe it out. The best that can be said for this evidence is that it is ambiguous and inconclusive. Sadat has made statements in English or French for Western consumption suggesting or hinting—never declaring unequivocally—that he is now willing to live in some peaceful or at least non-belligerent arrangement with a sovereign Jewish state. Yet for every such statement, he has made another (or is it ten others?) in Arabic, and sometimes even in English or French, pledging never to settle for anything less than the "rights" of the Palestinians as defined in the PLO charter; and the PLO charter explicitly calls for the dissolution of Israel as a sovereign Jewish state and its replacement by a Palestinian Arab nation in which only those "Jews who had normally resided in Palestine until the beginning of the Zionist invasion" (no one is quite sure whether this means 1947 or 1881) would be permitted to remain as a tolerated religious minority.

As for the other so-called moderate Arab leaders, few have gone even as far as Sadat, and none has ever gone any further. Bourguiba of Tunisia has earned his reputation as a moderate through the authorship of a strategy designed to destroy Israel by stages, beginning with a political offensive which strongly resembles what has been occurring in the past few years and ending with a final assault against a reduced, weakened, and isolated Israel. Assad of Syria, only yesterday a partisan of the "rejection front," has gained his reputation as a convert to peaceful coexistence with Israel by whispering hints into the ears of a succession of American diplomats, politicians, and newspaper columnists who obligingly return and spread the word, adding that "naturally" he cannot be expected to say such things in the open; and Arafat has been transformed from a bloody terrorist into a moderate by means of the same technique. All public statements by these Arab leaders reasserting their commitment to the dissolution of Israel as a sovereign Jewish state are dismissed as "rhetoric" which every sophisticated observer knows better than to take seriously.

As against these hints and whispers there stands not only the continually reaffirmed commitment of all the Arab countries to the PLO and its declared aim of doing away with the state of Israel by the combined force of political pressure and arms. There also stands the evidence of the Zionism-racism resolution. Through this resolution the Arab countries, with not a single exception, unmistakably announced their conviction that a Jewish state in the Middle East, no matter where its boundaries might be drawn, was morally and legally unacceptable. Senators "visiting the area" might be told differently, but the rest of us—the rest of the world—were told that returning the Sinai to Egypt, the Golan Heights to Syria, and the West Bank to the Palestinians for a new state of their own ruled by the PLO would not make Israel any more legitimate or morally acceptable in the eyes of the Arab countries than holding on to these territories and refusing to negotiate with the PLO have done.

And why indeed should it? The Arabs did not begin to oppose Israel after the Sinai, the Golan Heights, and the West Bank were occupied or after the Arab refugees had been transmuted into a Palestinian nation in exile. They opposed Israel from the very start and made repeated attempts to destroy it. In the words of Walter Laqueur: "The basic issue in the Arab-Israeli conflict is not the border problem or a Palestinian state—the conflict existed before there were occupied territories and before there was a demand for a Palestinian state." The real issue, writes Elie Kedourie, is the right of the Jews, "hitherto a subject community under Islam, to exercise political sovereignty in an area regarded as part of the Muslim domain." Professor Kedourie asks why the Arabs, who have steadfastly refused to grant this right to the Jews, should suddenly relent just when Arab power and influence have so greatly increased. It is a good question, and one might phrase it in another way to sharpen the point still further: why should people who have dreamed of achieving an objective for so long without much hope of success give up on that objective just at the moment when success for the first time seems attainable?

In sum, the idea that it is the intransigence of the Israelis which has prevented a peaceful settlement in the Middle East is yet another stunning inversion of the truth. The only thing about which the Israelis have been intransigent is their right to live in peace as a sovereign Jewish state among their Muslim Arab neighbors. For this they have always been ready to make territorial and other concessions, and they still are. There is of course a small if strident minority of Israelis who wish at all costs to hold onto all the territories forever. But the polls and every other indication show that the great majority of Israelis are still willing to do whatever may be necessary to achieve a secure and lasting peace. Not only do they know that peace would be desirable in itself; they

also understand that retaining territories in which so many Arabs live would in the long run pose a demographic threat to the Jewishness of Israel and (because of the repressive measures which the simple maintenance of order under such circumstances would require) a political threat to its democratic character as well. It is not, then, the Israelis who are the intransigent party in this conflict. The real intransigents in the Middle East are the Arabs who for twenty-eight years have been unwilling or unable to reconcile themselves to the presence of a sovereign Jewish state in their midst, and who on the evidence are no more willing today than they ever were before.

WHATEVER Kissinger or anyone else may intend, therefore, in abandoning the old policy of evenhandedness and embarking instead on a course of one-sided pressures on Israel, the United States is "negotiating over the survival of Israel." For if the change in American policy is dictated by the need to assure an uninterrupted flow of oil from the Middle East to the United States and the other advanced industrial nations, there are no grounds for believing that it can succeed on the diplomatic cheap. Given the intransigent determination of the Arabs to do away with a sovereign Jewish state in their midst, and given their belated discovery that the oil weapon is so potent an instrument for accomplishing this purpose, why would they stop using it after the first victory (the return of Israel to the 1967 boundaries) or even the second (the establishment of a Palestinian state on the West Bank) were won? With Israel reduced and weakened, the way would be open for a military *coup de grâce*. Even if Israel's existence were guaranteed by the United States or some combination of countries, the Arabs would have no great cause for concern. After all, if the United States and the other Western nations are so afraid of an oil embargo now, and so reluctant to use force against the threat or even the actuality of one, why would they be any the less fearful then?

The logic is as inexorable as it is terrible: a Middle East policy based on oil is a policy based on the eventual abandonment of Israel. To make matters almost morbidly ironic, if such a policy is also supposed to pay off in the coinage of a victory over the Soviet Union in the competition for influence in the Arab world, the indications are that it will fail. Already the much-trumpeted triumph of the new "evenhandedness" in leading to a break between Sadat and Brezhnev more and more begins to seem rather less conclusive than advertised, as the facts become known concerning the uninterrupted flow of arms from Moscow to Cairo after the putative break was announced.* Even Jordan, traditionally the most pro-American of the

* See Uri Ra'anani's "The Soviet-Egyptian 'Rift,'" in last month's COMMENTARY for a detailed accounting of these facts.

Arab countries, is now making moves in the direction of Moscow for the purchase of arms which, the Jordanians say, they can get from the Soviet Union at a lower price.

But if, conversely, the purpose of the new policy is to prepare the way for a "guaranteed" settlement and an "honorable" American withdrawal from the Middle East in order to preclude the danger of future confrontations with Soviet power, the ultimate abandonment of Israel is just as inexorably indicated. For why, having gone to such lengths to minimize the risk of clashing with an adversary of greater determination in the use of force than we are now evidently able to mount, would we suddenly decide to rush back into the breach again? Paper guarantees, as the South Vietnamese are only the most recent people to have learned, are a very weak reed indeed for weakened nations to lean upon.

Nor would a joint Soviet-American guarantee be any better for Israel. Even if it could be negotiated, which is highly doubtful, it would not eliminate either the problem of Israel's security against an Arab attack or the problem of a possible confrontation between the United States and the Soviet Union in case an attack were to occur. Such a guarantee, as Draper points out, "would give the Soviet Union a veto power or at least a potentially fatal power of obstruction; the United States would be faced with the alternative of negotiating with the Soviet Union or hurriedly breaking with it on the operation of the guarantee." In the former eventuality, the guarantee would for all practical purposes be nullified; in the latter, the danger of confrontation between the two superpowers would once again arise.

VIETNAM, however, is not the only ghost hovering over the idea of a Middle East settlement guaranteed by the United States or some combination of outside powers. The ghost of Munich is also there. Less than a year after a treaty was negotiated at Munich under which the Czechs agreed to "return" the Sudeten regions to Germany and were promised in exchange that Britain and France would come to their aid in the event of an armed attack, Hitler sent his armies across the new boundaries of Czechoslovakia; at that point the British and the French found reasons not to honor their commitment and Czechoslovakia was overrun. Munich has accordingly become the pre-eminent symbol of exactly the kind of "extraordinary cynicism" Henry Kissinger had in mind when ruling out the possibility of "negotiations over the survival of Israel"—the kind of act, he said, through which the world is "morally mortgaged."

Yet one of the many lessons Munich teaches is that even nations, perhaps the most amoral of human creations, are reluctant to mortgage themselves morally, and will consequently act with extraordinary cynicism only when they can persuade

themselves and others that what they are doing is in truth morally justified. Thus in the months leading up to the Munich agreement, the papers in Britain and France were full of articles badgering the Czechs. Their country was criticized for mistreating the German minority in the Sudeten regions, for being an artificial creation, and for posing a danger to world peace: a combination of charges which simultaneously justified forcing the Czechs first to give up the Sudeten territories and then, a bit later, acquiescing in the dissolution of what was after all a "a misbegotten state."

These criticisms of Czechoslovakia bear, as Walter Laqueur has pointed out, "an uncanny resemblance" to the criticisms which have been leveled at Israel in the past few years. As Czechoslovakia, a democratic country, was accused of mistreating the German minority in the Sudeten regions, so Israel, also a democratic country, is accused of mistreating the Arab minority within Israel itself and also, of course, in the occupied territories. As the creation of the Czechoslovak state after World War I was called a mistake by Hitler and Neville Chamberlain, so the creation of the Jewish state after World War II is called a crime by contemporary totalitarians and their appeasers. The insistence by the Czechs that surrendering the Sudeten regions to Hitler would leave Czechoslovakia hopelessly vulnerable to military assault was derided, especially on the Left, as a short-sighted reliance on the false security of territory and arms; so a similar insistence by the Israelis with regard to the occupied territories is treated today with lofty disdain by contemporary descendants of these believers in the irrelevance to a nation's security of territorial buffers and arms. And as the effort of the Czechs to hold out against Hitler's demands for a surrender of the Sudeten regions was called a threat to the policy of "conciliation between the totalitarian states and the democratic states," and therefore a threat to world peace, so Israel's "intransigence" over the occupied territories and the program of the PLO is said to be leading to a new Arab-Israeli war which will in turn lead to another oil embargo, a disruption of the policy of détente between the United States and the Soviet Union, and even a nuclear war.

What this "uncanny resemblance" between the attacks on Israel today and the attacks on Czechoslovakia in 1938 seems to suggest is that the Western powers may indeed be preparing to act with the same "extraordinary cynicism" in the Middle East as they did in Central Europe nearly forty years ago. And what it also suggests is that they mean to do so while pretending to themselves and others that they will not thereby be "morally mortgaged" but on the contrary morally justified.

JUST as Israel is not Vietnam, however, Israel is not Czechoslovakia. Israel might well be forced into a Paris-type or a Mun-

ich-type agreement, but unlike the South Vietnamese in 1975 and unlike the Czechs in 1938, the Israelis would not thereafter allow themselves to be overrun. The Israelis would fight. They would fight with conventional weapons for as long as they could, and if the tide were turning decisively against them, and if help in the form of resupply from the United States or any other guarantors were not forthcoming, it is safe to predict that they would fight with nuclear weapons in the end. No one doubts any longer that they have such weapons, and no one can doubt that they would unleash them in the final extremity. It used to be said that the Israelis had a Masada complex—that, like the Jewish Zealots of the 1st century whose mountain fortress in the Judean desert was about to be stormed by an irresistible force of Roman legionnaires, the Jews of Israel today would commit suicide rather than submit to subjugation by their enemies. But if the Israelis are to be understood in terms of a “complex” involving suicide rather than surrender and rooted in a relevant precedent of Jewish history, the example of Samson, whose suicide brought about the destruction of his enemies, would be more appropriate than Masada, where in committing suicide the Zealots killed only themselves and took no Romans with them.

It follows that the new American policy in the Middle East is not only immoral and ineffective

but mortally dangerous as well. For the specter so often invoked of a nuclear war breaking out in the Middle East because of the “intransigence” of the Israelis is yet one more stunning inversion of the truth concerning the Arab-Israeli conflict. The real danger of nuclear war lies in the opposite direction. It lies in the ideas which have been placing the Israelis under such intolerable moral pressures in the past three years, blaming them and hectoring them, putting them in the dock and on the defensive, magnifying their every fault and discounting their every virtue; and it lies in the policies which are calculated to strengthen the hands of their enemies while isolating and weakening and finally forcing the Israelis into a desperate corner where only the memory of Samson will serve.

If a nuclear war should ever erupt in the Middle East, then, be it on the heads of all those in the United States and elsewhere—inside government and out, in the foundations and in the universities, in the councils and in the press—who under cover of self-deceptions and euphemisms and outright lies are “negotiating over the survival of Israel” instead of making the survival of that brave and besieged and beleaguered country, the only democracy in the Middle East and one of the few left anywhere on the face of the earth, the primary aim of their policies and the primary wish of their hearts.

American Values & American Foreign Policy

Nathan Glazer

THE United States is probably the only major country in the world in which it is taken quite as a matter of course that people will talk seriously about the relation of the nation's values to its foreign policy. We in this country seem to believe, first, that there is something distinctive about our values, such that we can speak—even if with some uncertainty—about *American* values; and, second, that these values do, or should, affect our foreign policy. We do not drag out the theme of American values in their relation to foreign policy only because we happen to be celebrating our bicentennial and feel therefore that some special Sunday topic, some ceremonial theme, is necessary. We are used to talking about American values in many contexts besides foreign affairs—our domestic social policies, our racial policies, the urban crisis, the state of religion, or of the youth, or of the family. For Americans, such considerations are not a Sunday special—they are ordinary everyday fare.

There is one other difference between the United States and other countries in this respect. In England, France, Germany, Japan, or India, only the Right speaks of *national* values and insists that they be made significant in the shaping of policy. In America, however, liberals as well as conservatives are given to asserting that national values should affect foreign policy. I think there is one important reason for this: in the United States when we speak of national values, there is no implication of a primordial past, lost to memory, no suggestion that *our* values arise from race, blood, and soil. To speak of American values is to speak—still, and for most people—of founding documents—the Declaration of Independence, the Constitution, the *Federalist Papers*—known to all, clearly available, existing in the full light of history, and propounding what have by now become universal values, whether or not they are realized in practice. Americans are in the fortunate position that the values asserted in 1776 have in large measure been accepted by all the world. Whatever it was Thomas Jefferson and the other founders

meant in asserting that "All men are created equal," this statement by now has nothing exclusively American about it. Everyone agrees with the words, whatever he may do in fact.

The United States is thus unique in being able to claim that in speaking of its own national values it does not separate itself from other nations, other races, other peoples. But there is another important reason we can make this claim, and that is that the United States is in fact composed of people drawn from every place and every race. We call our country the "United States," a name which has no ethnic content at all; and we call ourselves "Americans," a term with so little ethnic specificity that it can refer to any of the peoples of the New World.

This is not of course to say that the words "American" and the "United States" today always conjure up noble founding documents, or a country open to political and religious refugees and to immigrants seeking better social and economic opportunities. Many today see the United States and the American people in quite a different light. Indeed, the first major problem in talking of American values in relation to foreign policy is whether the values that have guided our foreign policy have truly been the benign ones embodied in our founding documents, or whether they have in contrast been the values of racism, imperialism, class domination, and national arrogance. This latter picture of American behavior in the world is increasingly widespread. It may even be the dominant one today in the world at large, if debates in the United Nations are any evidence, and in large parts of the American population as well, particularly among the educated young, to judge by the general tenor of editorials in college newspapers.

There is no question that the image the United States holds of itself must affect its role in foreign affairs. If it sees itself as a good country and a strong country—the way I would say the overwhelming majority of Americans did between 1945 and 1965—and if it is seen by others in the same way, it will feel confident in playing a large role in the world. If it sees itself as a good though weak country (one present-day image of ourselves), or as wicked and strong (another), or as wicked and weak, there will be a tendency to retrench and withdraw.

We are now engaged in a great struggle over the

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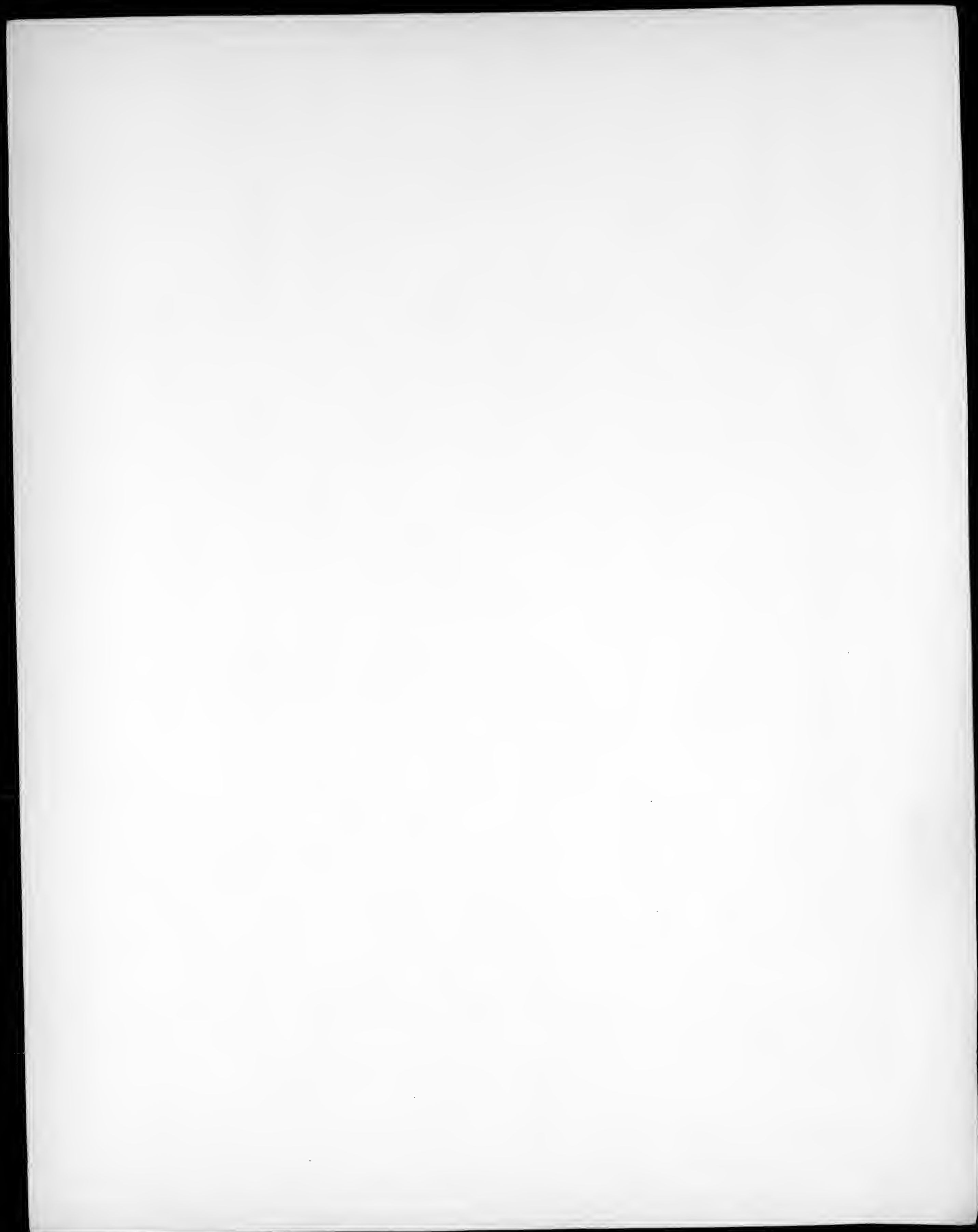
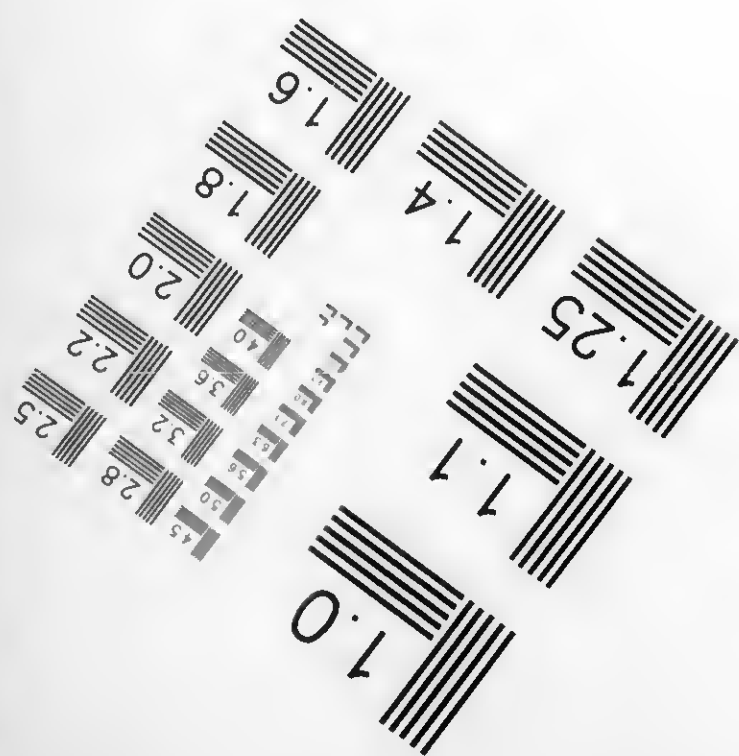
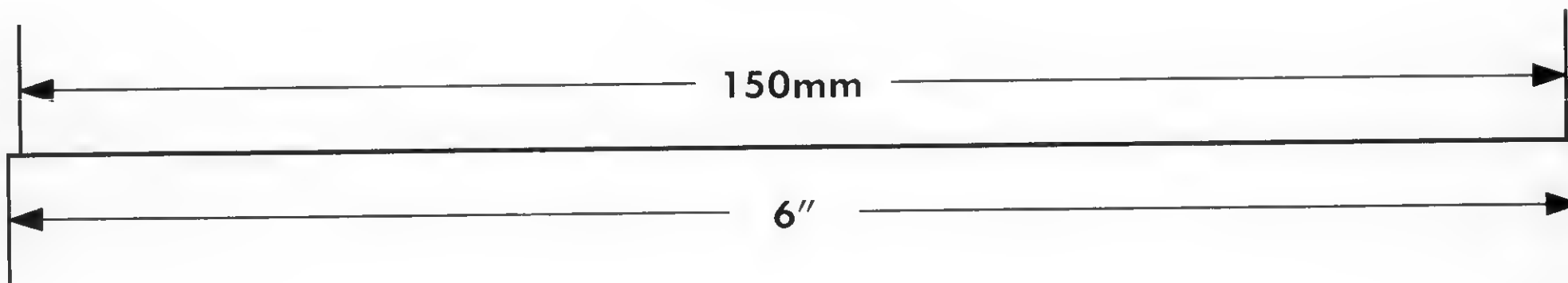
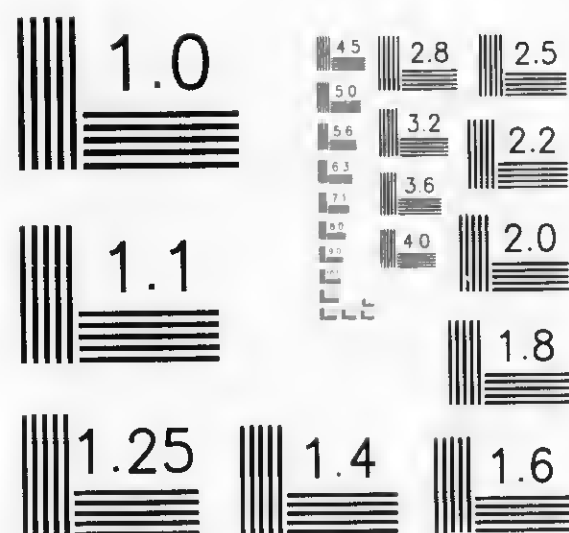
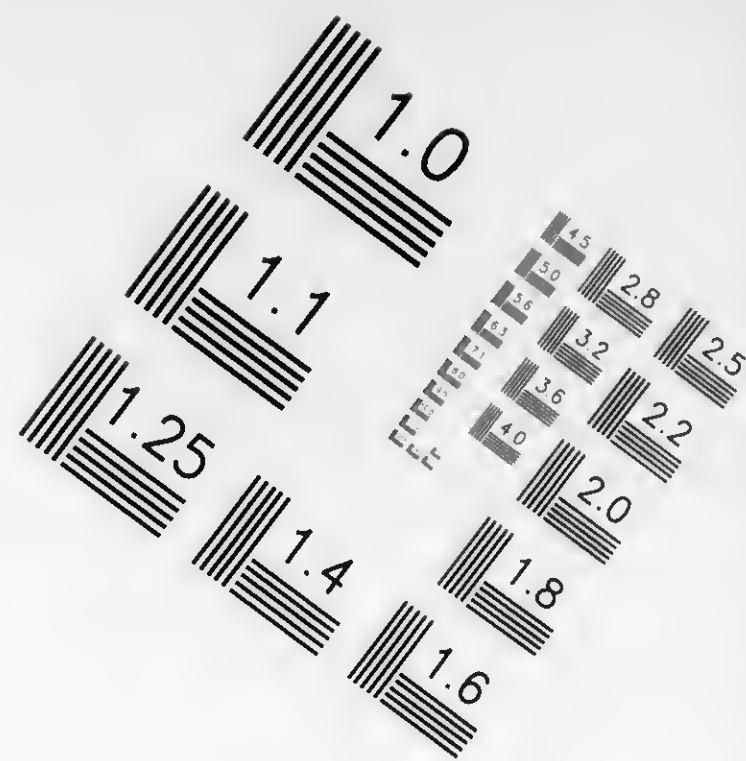
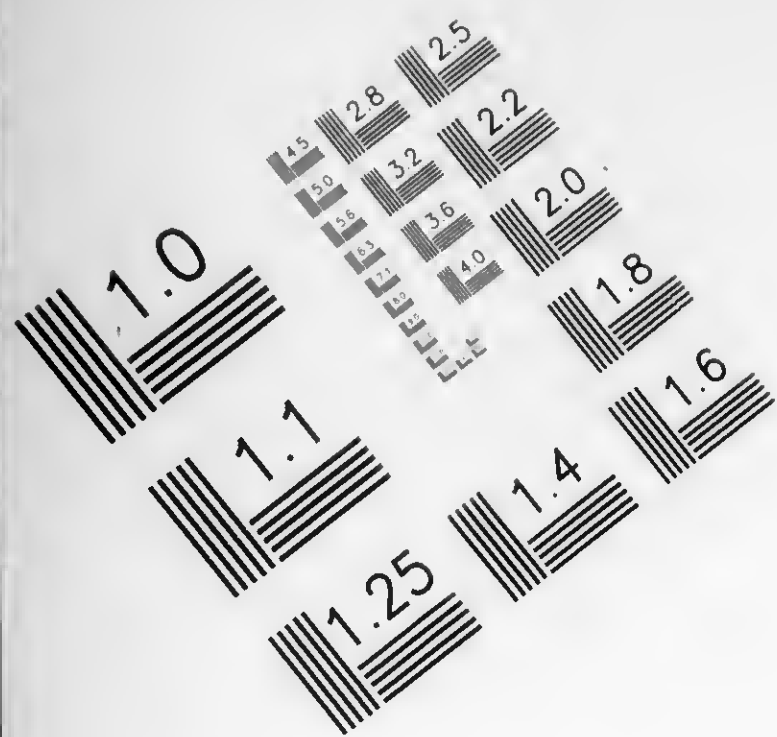


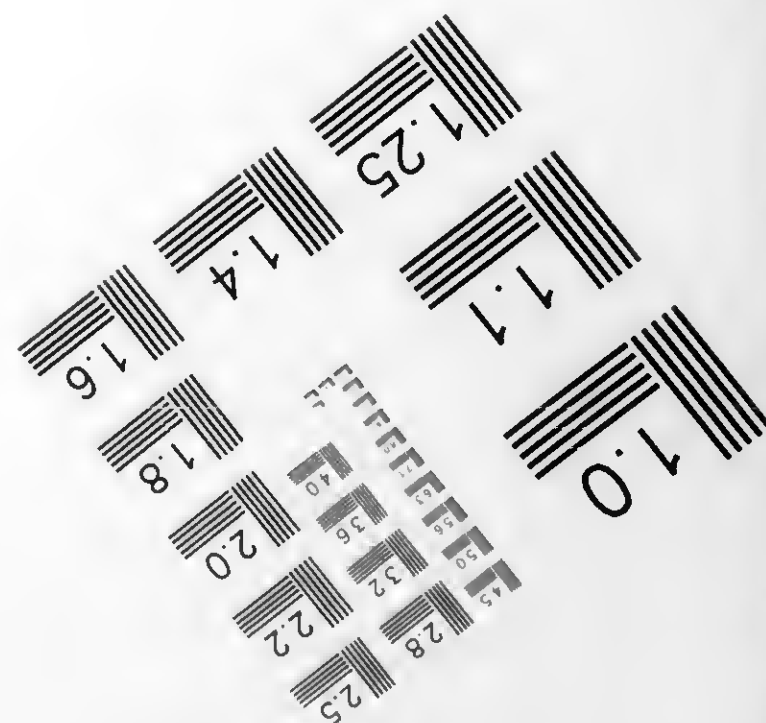
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